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and St. Paul.

Willard, Melville F.

Andover Newton Theological School

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THE SELF ACTUALIZER AS A MODEL FOR THE  
PASTORAL COUNSELOR: A STUDY OF THE  
METHODS OF JESUS AND ST. PAUL

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THE SELF ACTUALIZER AS A MODEL FOR THE PASTORAL COUNSELOR:  
A STUDY OF THE METHODS OF JESUS AND ST. PAUL

To consider the whole question of pastoral counseling is to open oneself to a study of the doctrine of man, or more formally stated, to anthropology. It is essential that any person who attempts to assist his fellow humans in a counseling relationship have a full and firm grasp of man as a whole being. For the counselor, this understanding begins with himself and applies to human in relationship to human.

One of the most pressing needs on the part of the church is to open itself to the findings of the humanistic psychologists. For too long the doctrine of man, or better, humanity, has been placed in a vacuum which ignored the sciences; somehow the working of God in disciplines other than theology and in writing other than the Bible has been ignored. In order to be able to listen to the humanists and evaluate the reality of their thoughts and words, it will be necessary to relinquish the fear and defensiveness which characterizes the thinking of many Christians toward this discipline. The degree to which the church is able to listen to the humanistic psychologist

THE ONLY ADDRESS IN A CITY FOR THE MONTH OF JANUARY  
A COPY OF THE MONTH OF JANUARY 1900.

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will be the measure to which this key doctrine will be illumined.

One of those who offers insights into the nature of man and has some understanding of religion as well is Everett Shostrum of the Institute of Therapeutic Psychology, Santa Ana, California; his understanding of the force and direction of religion in life is revealed in Man, The Manipulator.<sup>1</sup>

A word needs to be said here about the place of religion in guiding human behavior. A manipulative religion is one that stresses the inability of man to trust his own nature. If he cannot trust his own nature, he needs some external religious system. An actualized religion is one that stresses that the Kingdom of God is within and that trusting one's nature is the highest form of religion, in that one is trusting God's handiwork. The role of religion in the first sense is to keep man more like a helpless child who constantly needs the external help of ministers and priests. The role of religion in the actualized sense is to foster self-direction and self-growth. An internal religion then becomes more and more internal. Thus, the actualizing minister, priest or rabbi is seen by the actualizing person as less a judge and answer-giver and more of a resource person, sharing and growing together with his parishioner. He is a consultant, not a Junior God.

Every minister, priest, and rabbi who reads these words will find himself reacting from his emotions, some positively, some negatively. For some it will be a threat

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<sup>1</sup> Everett L. Shostrum, Man, The Manipulator, (New York: Bantam Books, 1967), p. 74.

will be the measure to which this key doctrine will be

applied.

one of these and other insights into the nature of

man and his ever understanding of religion as well as

lowest frontier of the frontier of therapeutic psychology,

lasted and, ultimately, his understanding of the force

and direction of religion in life is revealed in man,

The psychologist.

I want to say to be said here about the place  
of religion in religious human behavior. A religious  
life is one that stresses the possibility  
of man to find his own nature. It is a search  
for his own nature, he needs some external  
religious system. An external religion is one  
that stresses that the kingdom of God is within  
and that existing man's nature is the highest form  
of religion. In that one is finding God's hand-  
work. The role of religion in the first sense is  
to help man find a religious belief who completely  
needs the external help of religious and science.  
The role of religion in the second sense is to  
help self-direction and self-growth. An internal  
religion then becomes more and more internal. Some  
the religious minister, priest or monk is seen  
as the actualizing person as Jesus a Jesus and  
others as well as of a religious person, sharing  
and growing together with his parishioners. It is a  
community, not a lonely God.

their minister, priest, and other who know some words  
will thus himself realizing from his experience, some goal-  
lessly, some negatively. For now it will be a direct

to the very vocation they serve and to their personal image; others will take it as an angry statement which seeks to destroy the church and thoroughly misunderstands all religion; yet other, myself included, find a kernel of truth which promises new birth and a strong vitality in faith.

It is with Shostrom's critique of religion that I begin the task. It is an attempt to look at the lives of Jesus and St. Paul in keeping with the principles of actualization theory to determine to what extent actualization may be consistent with their beliefs or their mode of functioning with persons.

Since the concept of self-actualization arises in the writings of the late Abraham H. Maslow, the task will be begun at that point. An understanding of the self-actualizing person was developed in Motivation and Personality out of a scientific approach to the lives of contemporary and historical individuals. There are a series of characteristics which are consistently found in such persons; this will be explored for understanding and for relevance to or disharmony with the Christian life.

Having determined these major characteristics and attempted to define the concept of actualization, the lives and teachings of Jesus and St. Paul will be examined



to the very condition they have and to their personal  
interests; others will take it as an empty statement with  
no sense to suggest the danger and thoroughly unconvincing  
all evidence; but others, equally interested, find a sense  
of truth with evidence not only with a vision of life  
is left.

It is with evidence's evidence of religion that I  
begin the book. It is an attempt to look at the lives  
of Jesus and St. Paul in relation with the principles of  
actualization theory as determined to that extent actually  
action may be consistent with their beliefs or their mode  
of functioning with nature.

Since the concept of actualization arises in  
the evidence of the life of Jesus and St. Paul will  
be found in that theory. It is determined to the extent

actualization theory and evidence is actualized and  
responsibility out of a situation is shown to the lives of  
contemporary and historical individuals. This is a  
series of actualization which are consistently found in  
each person; this will be applied for understanding and  
for reference to be determined with the evidence of life.  
Actualization theory and evidence is actualization and

actualization in being the concept of actualization, the  
lives and conditions of Jesus and St. Paul will be examined

for evidence of the presence and consistency of these items. There is little question in my mind as I begin that Jesus might well have been included in Maslow's list of actualizers in spite of the fact that the records of his life are biased in favor of him and might have been unwilling to include any negative aspects of his life style.

Having developed and clearly demonstrated the significance and consistency of actualization with the style of life which is seen in the first century (admittedly in a very limited scope), I will attempt to apply those same principles to the task of the pastoral counselor. There are significant behaviors which lead to self-actualization which can be a guide for the personal growth of the counselor and his work with counselees.

For Maslow the task of searching for and identifying the components of the self-actualizing person began as a personal project. He was looking for the personal answers he sought for a variety of problems. In doing this, he recognized that there were a number of persons who seemingly had reached the state of being able to deal with such issues. He began to collect information through his various relationships, information which would allow him the personal growth which he sought. He found that many persons who might have fit the category nicely did not want their lives studied. As a result, he turned to





historical figures and to contemporary figures of a public nature who could be studied at ease from afar. At one point, he attempted to include a number of young people, but it was soon discovered that virtually no young people were able to achieve the sort of self-actualization which had been found in older subjects.

In looking at various individuals, there were certain criteria used for selection for the study. The criteria were both negative and positive. In addition to a "high level of maturation, health, and self-fulfillment"<sup>2</sup> they were persons who had moved into a motivation which was "being" or B-motivated which I discuss in the next paragraph. Maslow loosely describes self-actualization as "the full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best they are capable of doing, reminding us on Nietzsche's exhortation, "Become what thou art...!" These potentialities may be either idiosyncratic or species-wide."<sup>3</sup> In terms of the negative aspects which ruled out

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<sup>2</sup> Abraham H. Maslow, Toward a Psychology of Being, 2nd Ed., (New York: Van Nostrand Reinhold Company, 1968), p. 71.

<sup>3</sup> Abraham H. Maslow, Motivation and Personality, 2nd Ed., (New York: Harper and Row, Publishers, 1956), p. 150.

historical figures and to contemporary figures of a similar  
nature who have been studied at some time. It was  
found, we attempted to include a number of young people,  
but it was soon discovered that virtually no young people  
were able to follow the sort of self-education which  
had been found in other subjects.

In looking at various individuals, there were certain  
criteria used for selection for the study. The criteria  
were both negative and positive. In addition to a high  
level of education, social, and self-education, they  
were persons who had made a contribution which was  
"high" or "valuable" (this is the last paragraph).  
After having reviewed self-education as the first  
and the importance of talents, intellect, personality,  
etc. These people seem to be fulfilling themselves and  
in so doing they are capable of doing something  
as an individual's contribution. (There are two more...)  
These individuals are highly intelligent or capable  
also. In terms of the quality of their work and

<sup>2</sup> Thomas L. Smith, *Journal of Psychology*, 1966, 66, 11.  
New York: The McGraw-Hill Companies, 1966, p. 11.

<sup>7</sup> Thomas L. Smith, *Journal of Psychology*, 1966, 66, 11.  
New York: McGraw-Hill, 1966, p. 11.

selection there were the presence of neurosis, psychopathic personality, psychosis or strong tendencies in these directions; likewise, the presence of "deficiency" or D-motivation was also sufficient to rule out inclusion in the study; even possible cases of psychosomatic illness called for close scrutiny prior to inclusion.

The matter of "D-motivation" and its converse, "B-motivation," is significant for the doctrine of man as well as for Maslow's theory of self-actualization. The motivation theories have to do with basic needs for safety, belongingness, love, respect, and self-respect, and of the cognitive needs for knowledge and for understanding. B-motivation implies either the gratification, past or present, of these needs or the conquest of the needs to the extent that they no longer serve as a primary motivation for doing things. On the other hand, D-motivated persons still lived with these needs as primary drives. For instance, the B-motivated person is able to love for the sake of loving and the love becomes a means by which the beloved finds himself and experiences a creative process. "It gives him a self-image, it gives him self-acceptance, a feeling of love-worthiness, all of which permits him to grow."<sup>4</sup>

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<sup>4</sup>Maslow, Toward a Psychology of Being, p. 43.





Having arrived at a list of persons who potentially fell into the category of self-actualizers, Maslow culled and re-culled the list; he was continually adding and deleting, coming up with a revised list of persons who fit his growing definition and concept of the healthy person. Of the individuals who were finally selected as fitting the concept, nine are known: Lincoln, in his last years; Thomas Jefferson; Albert Einstein; Eleanor Roosevelt; Jane Addams; William James; Albert Schweitzer; Aldous Huxley and Spinoza. In addition there were fourteen contemporaries who were studied to some degree; nine of these were interviewed; names and information are not available. After studying the lives of these persons to the degree that was possible, he arrived at a list of characteristics which was universal or nearly so, which follows:

1. More efficient perception of reality and more comfortable relations with it.
2. Acceptance of self, others, nature.
3. Spontaneity.
4. Problem centering.
5. The quality of detachment.
6. Autonomy.
7. Continued freshness of appreciation.
8. The mystic experience.



Further revised as a list of persons who potentially  
 will have the capacity of self-organization, which could  
 be re-called for list; he was continually making and  
 selecting, coming up with a revised list of persons who  
 fit the general definition and concept of the body  
 person. In the last analysis, the very thing selected as  
 fitting the concept, like the person, is itself, in his  
 last years; Thomas Jefferson; Albert Einstein; Albert  
 Einstein; John Adams; William Lloyd; Albert Einstein;  
 Albert Einstein and others. In addition, there were many  
 other persons who were added to the list, and it  
 was very interesting, some and information was not  
 available. Some examples are given of some persons to  
 the person that are possible, he added as a list of  
 characteristics which was universal or nearly so, with

Others

1. Some without perception of reality and ways

2. Some with perception of reality and ways

3. Perception of self, others, nature.

4. Perception.

5. Perception.

6. The ability of perception.

7. Systems.

8. Continued expansion of perception.

9. The system of perception.

9. Gemeinschaftsgefühl - deep feeling of identification, sympathy, and affection with and for human beings.
10. Interpersonal relations.
11. The democratic character structure.
12. Discrimination between means and ends, between good and evil.
13. Philosophical, unhostile sense of humor.
14. Creativeness.
15. Resistance to enculturation.
16. Imperfections.
17. Values and self-actualization.
18. The resolution of dichotomies.

In an effort to give a more clear understanding of self-actualization it will be necessary to define operationally each of the characteristics. In looking at each of these characteristics, it will be essential that the reader keep in mind that each of them was derived from an analysis of the total impressions of every individual involved in the study; they are parts which constitute a consistent whole.

More efficient perception of reality and more comfortable relations with it.

This characteristic was first observed as the capacity to detect spurious aspects of personality; in general it could be said to be the ability to make accurate judgments

6. *Unpleasant feelings* - Group feeling of dissatisfaction, sympathy, and attention with and without feeling.
10. *Interpersonal relations.*
11. *The domestic character structure.*
12. *Distinction between men and women, between good and evil.*
13. *Individual, social, and moral.*
14. *Characteristics.*
15. *Resistance to domination.*
16. *Interpersonal.*
17. *Types and self-organization.*
18. *The position of individuals.*

It is an effort to give a more clear understanding of well-organization it will be necessary to define groups. It is looking at each of these characteristics, it will be essential that the factor is that each of them are derived from an analysis of the total development of every individual involved in the study that are these which constitute a consistent whole.

For critical analysis of results see page  
conclusion of the study.

This investigation was first observed in the capacity to detect specific aspects of personality in general it would be said to be the ability to make scientific judgments.



about persons in an efficient manner. It was then determined that this ability was not limited by relationships to other people; in fact, it applied equally to areas such as the arts, science and politics as well. It was first called "taste" or "judgment" with the implication that the choices or determinations made were relative. However, with further study, this capacity became more closely related to the absolute and with that change the capacity came to be related to the ability to perceive correctly and therefore to absolute, i.e. the ability to see what really is.

There has been some evidence and there are some propositions that state that man's ability to perceive is affected by his degree of health and by his degree of motivation. There is little question that the physiological perceptions can be disturbed by neurotic inefficiency; they can also be disturbed by wish desire and prejudices which are strong motivations in the "deficient" person.

The self-actualized person has a relationship with reality which does not require conscious knowledge. Rather there is dependence upon the ability to predict or make valid assumptions which can be trusted. For this reason, there is little fear of the unknown in these persons; not only are they not threatened by the unknown, but they are quite comfortable with it and often seek it

about persons in an identical manner. It was then determined  
that this ability was not limited by relationships to  
other people; in fact, it applied equally to other such  
as the rate, volume and position of call. It was first  
called "range" or "distance" with the implication that the  
choice of relationship was being relative. However,  
with further study, this concept became more closely  
related to the absolute and with that change the capacity  
came to be related to the ability to perceive correctly  
and themselves to distance, i.e. the ability to see that  
really is.

There has been some evidence and there are some  
propositions that state that man's ability to perceive is  
affected by his degree of health and by his degree of  
education. There is little question that the psycho-  
logical perception can be disturbed by somatic instability;  
they are also in disturbed by some degree and variation  
which may bring evidence in the "absolute" person.  
The two-dimensional person has a relationship with  
reality which may be more complex than that.  
There is evidence that the ability to travel on  
some self-constructed basis can be taught. For this  
reason, there is little need of the answer in these  
matters and only one that is furnished by the answer,  
and that the only condition with it is that there is

out. The known and the unknown apparently exist as a whole and when one or the other predominates there is no need to organize their personality to control anxiety or organize the data. Doubt as well as certainty can be accepted and utilized as a challenge.

Acceptance (self, others, nature). The base upon which this characteristic is built is that of a relative lack of "overriding guilt, of crippling shame, and of extreme or severe anxiety."<sup>5</sup> These persons tend to be able to accept their own humanity, which includes their frailties and weaknesses with little real concern; both the good and the bad aspects of that humanity are recognized as aspects of the natural world. Because they can see the whole of themselves as natural, there is no destructive impulse which manifests itself as guilt or shame. The natural functions, which are primarily biological, are manifestations of their so-called animal nature which they participate in heartily without regret or shame; they are also accepting of the body functions which produce disgust or aversions in the neurotics or less healthy persons, such as body products and odors, and food annoyances.

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<sup>5</sup> Maslow, Motivation and Personality, p. 155.



and, we think, the most important thing is  
 that we are one of the most important things in  
 the world to organize people's movements to control society  
 as against the state. - That we will be working and be  
 accepted and utilized as a challenge.

Generalized (left, right, center). The new world  
 with this character is built in part of a relative  
 lack of centralized authority, not only in the state, but in  
 the social system. <sup>2</sup> The social system is built in  
 part on the basis of the community, not the individual state.  
 The social and economic with this is not a new thing; but  
 the state and the social system of that society are not a new thing  
 as against the social system. - Because they can be  
 the state of society as a whole; there is no relative  
 power among individuals but in the state. The

social system, which is relatively stable, and  
 the state of society as a whole is built on the basis of  
 the state of society as a whole; it is not a new thing; but  
 also the state of the social system is not a new thing; but  
 as against the state of society as a whole, each  
 social system is not a new thing, but a new thing.

Generalized (left, right, center). The new world  
 with this character is built in part of a relative

Closely related to acceptance of self and others is a certain naturalness which influences all their relationships. They have a distinct lack of protective coloration or defensiveness and they have a distaste for these same poses in others. They find little need for these mechanisms since they are used as a means to hide or excuse shortcomings.

All of this acceptance is not to say that there is a complete lack of guilt, shame, anxiety, etc. in such persons. Rather, it is to say that there is a lack of unnecessary or unrealistic guilt. These persons tend to feel guilty about those things in which there is a chance of improvement which has not taken place; they are guilty when there is a discrepancy between what is and what might be.

Spontaneity, simplicity, naturalness. This characteristic has to do with the area of behavior; their behavior is such that there is little artificiality or straining to produce desired effects for other persons. However, the implication of the words "spontaneity" and "naturalness" imply that there is much less dependence upon others for standards of behavior. In fact, the self-actualizing person is known to be one in whom there is freedom to participate in unconventional behavior. This same person is so aware of the needs of others and their vulnerability to hurt or misunderstanding that he frequently accepts conventionality as one might a cape or cloak; in this way





he is able to adopt the conventionality with ease or rejection depending upon the company in which he finds himself. He has no need to defend his unconventional behavior and therefore, refuses to make great issues out of things which are trivial in nature.

In addition to his basic behavior, this same spontaneity and simplicity are found in his inner life, thoughts and impulses. There is little external control which is acceptable except to the extent that it is voluntarily assumed.

The whole question of ethics is affected by this characteristic. The self-actualizers have a strong code of personal ethics, but they are not necessarily conventional. In fact, they are inclined to be relatively autonomous individuals.

Problem Centering. The self-actualizing person tends to be focused on problems which lie outside himself. In other words, most of his energy is consumed in the service of meeting demands which lie within the physical and social environment. He is seen as one who is driven by a cause, a cause which he might not necessarily choose. The cause is something which seems to come to him as a natural obligation. Such causes are not usually those which relate to the needs of particular individuals. Rather, they are group

he is able to grasp the conventionalized side of object-  
the conventional upon the object in order to know himself.  
He has no need to defend his conventionalized position and  
therefore, refuses to enter great issues out of himself  
which are vital to nature. In this sense, the conventional  
in addition to his basic behavior, this man is essentially  
and essentially was born in his inner life, though he is  
impaired. There is little external world which is  
essentially except to the extent that it is voluntarily  
created. The man's freedom of action is limited by the  
conventional. The self-conventional has a strong sense  
of personal will, but they are not necessarily conventional.  
In fact, they are inclined to be relatively autonomous  
individuals. The self-conventionalized person feels  
to be bound by the conventional. The self-conventionalized  
other world, most of the work is done in the conventional  
of action (which is the world of physical and social  
environment). He is seen as one who is driven up to some  
point which is right and reasonably known. The man  
is someone who seems to come to him as a natural child-  
like. The man seems to be mostly those who are in  
the world of conventional individuals. They are not  
conventional, but they are not conventional in the same



centered. They may be seen to be much more related to the good of mankind than to any one person; they are particularly free from national feelings or interests in most cases as will be shown in the section dealing with resistance to enculturation. The causes which enlist the support of these persons confront basic issues and questions of an eternal nature. They have an extremely wide frame of reference; they are of universal interest and are seemingly more concerned with a scope of time in terms of achievement rather than the moment. In this centering of themselves, they seem to gain a certain serenity and lack of worry over the immediate concerns; they seem also to rise above small things and to be caught up in a world with tremendous horizons. It must be emphasized that these causes are not serving the needs of the self-actualizing person which accounts for the fact that the need to achieve "now" is one tempered by the potential for doing more with patience.

The quality of detachment, the need for privacy.

One of the notable qualities of the self-actualized person is the ability to function with a quality of detachment from the physical and social environment. In opposition to what is considered "normal" he is able to enter into a solitary state without harm or discomfort to himself; as a matter of fact, such persons tend to like solitude more

received. They may be said to be much more related to  
 the good of mankind than to any one person; they are  
 particularly free from national feelings or interests in  
 most cases as will be shown in the section dealing with  
 resistance to revolution. The means which exist for  
 support of these persons consist mainly in the exercise  
 of no special power. They have an extremely wide range  
 of resources; they are of universal interest and are  
 usually more numerous with a view of time in terms of  
 achievement rather than the moment. In this category of  
 persons, they seem to have a certain security and lack  
 of worry over the immediate future; they are also in  
 the more small things and to be caught up in a world with  
 the same sort of security. It must be emphasized that these  
 persons are not having the needs of the self-actualized  
 person with respect to the fact that the need to achieve  
 is one of the most important of the needs for doing more with  
 power.

The quality of achievement, the need for power.  
 The self-actualized quality of the self-actualized person  
 is the ability to function with a quality of detachment  
 from the physical and social environment. In opposition  
 to that is the "normal" man who is able to enter into a  
 relationship with his environment as himself; he  
 is not of that, such persons tend to live solitary more

than the average person and so seek out times when he is detached from the demands that persons may place upon him. Even when he is within the social situation, he is likely to rise above the tensions and strong involvement with it; he achieves a serenity, a calmness, a reserve. This reserve provides a sense of objectivity in relationship to the situation. This objectivity is closely related to the ability to concentrate intensely to the point of becoming oblivious to the environment. This quality is sometimes a threatening element in social relations; such coolness is seen by others as distance and is not readily accepted.

Autonomy, independence of culture and environment; will; active agents. This section is best represented by the word autonomy which Maslow defines: "self-decision, self-government, being an active responsible, self-disciplined, deciding agent rather than a pawn or helplessly 'determined' by others, being strong rather than weak."<sup>6</sup> This characteristic seems to cut across other areas and characteristics and lays behind most, if not all of them. This independence of environment or autonomy arises out of the fact that the person is primarily being-motivated. Instead

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<sup>6</sup>Maslow, *Motivation and Personality*, p. 161.





of orienting himself to needs of his own, he has the ability to apply himself to use of his potentials and the development of them; he comes to know his own personal resources. Because need is not the primary motivation this autonomy is such that hard knocks, deprivation, and frustration do not present insurmountable barriers; rather he has a strong stability in face of such disruptions. Where the deficiency motivated person must have others around and is dependent upon them for affection and good opinion, the being-motivated person may actually be hampered by others by the demands that such deficiency-motivated persons may place upon them. This characteristic tends to lead the self-actualizer to be a self-mover rather than to be motivated or determined by others; in this regard Maslow says:

Finally I must make a statement even though it will certainly be disturbing to many theologians, philosophers, and scientists: self-actualizing individuals have more 'free will' and are less 'determined' than average people are. However, the words 'free will' and 'determinism' may come to be operationally defined, in this investigation they are empirical realities. Furthermore, they are degree concepts, varying in amount; they are not all-or-none packages."<sup>7</sup>

Continued freshness of appreciation. This characteristic is the ability to appreciate repeatedly the basic goods of life with awe, pleasure, wonder, and ecstasy. That is not to say that each experience of the same object has the

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<sup>7</sup> Maslow, *Motivation and Personality*, pp. 161-162.



of systematic himself is made of his own. He has the ability to apply himself to one of his particular and the device-  
 ment of them; he goes to find his own personal resources.  
 However, what is not the primary motivation this tendency  
 is that that tendency, degradation, and resistance to  
 the general investigation. However, rather than a better  
 ability is that of such investigation. There the tendency  
 suggested upon what have others known and in cooperation  
 upon them for systematic and good opinion, the other-  
 suggested system can actually be suggested by others of the  
 domain. They have different-suggested persons who think  
 upon them. This characteristic tends to lead the self-  
 suggested to be a self-suggested rather than to be suggested  
 on behalf of others in this respect, which may

usually I must make a statement even though it will  
 certainly be attributed to many individuals. This-  
 tendency, and suggested, self-suggested, individuals  
 have the 'own will' and the 'other will', then  
 everyone would see. However, the words 'own will'  
 and 'other will' may mean to be operationally different  
 in this investigation they are essential results.  
 Therefore, they are better suggested, rather in  
 tendency they are not self-suggested.

Suggested tendency of suggestion. This characteristic

in the ability to investigate tendency the main mode of  
 life with one, suggestion, suggestion, and suggestion. That is  
 not to say that each tendency of the same object has the

same intensity of experience or that the intensity is something which the person lives a large measure of time. Rather the intense experience comes occasionally. In actuality one of the operant factors is freedom from learned experience of objects or persons; for example the little child is taught that certain things are beautiful or pleasurable for certain reasons; in order to be free to appreciate anything the learned reaction must be set aside and the object encountered as though for the first time and without the interference of the parental or adult expectations which were placed on the child. The choice of object may be limited to certain areas of experience and may be quite limited for some self-actualized persons; this is consistent with the fact that the intensity of experience is something which is constantly changing. What really happens is that the person is able to resist categorizing experience and making it "the" experience of the object; the self-actualizer maintains a closeness to reality, to the current, concrete object which allows him to see things freshly.

The mystic experience; the peak experience. This experience which Maslow most often seems to refer to as the peak experience is similar, he says, to that of William James. It is a common experience among the subjects which

were instances of experience or that the intensity is measured with the person lives a large measure of time. In other the person's experience comes occasionally. In actually one of the objects of the person is learned from learning experiences of objects or persons; for example the little child is taught that certain things are beautiful or pleasant for certain reasons; in order to be free to appreciate anything the person's feeling must be not only and the object presented as though for the first time and without the interference of the person's or adult expectations which were placed on the child. The choice of object may be limited to certain areas of experience and may be quite limited for some self-actualized persons; this is consistent with the fact that the intensity of experience is something which is constantly changing. That really happens is that the person is able to feel that feeling experience and feeling is that experience of the object; the self-actualized person maintains a response to reality. In the course, concrete object which allows him to see things clearly.

The world experience: the last experience. This

experience is the last and most often even to refer to as the last experience is similar, in fact, to that of child. It is a common experience among the subjects who



he studied, but it is by no means conscious in all or, obviously, exclusive to them. For some of his subjects the experience of orgasm was rated among their peak experiences; obviously he is talking about something other than a supernatural relationship. Some of the feelings expressed about the experience are: "...of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before,....of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable had happened, so that the subject is to some extent transformed and strengthened even in his daily life...."<sup>8</sup> The persons studied have experienced this in all degrees of intensity from the most mild to the very intense. To generalize, it may be said to be any intensification of experience in which loss of self or transcendence of it is a self-forgetful experience. In human experience there seems to be a difference in response between those who have the peak experience and those who do not. The latter seem to be more practical and effective in living in the world and doing well at that; they are inclined to be the social world improvers, the political workers, the

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<sup>8</sup> Maslow, Motivation and Personality, p. 164.

be the most solid support, the political system, the  
in the world and doing well as they were inclined to  
judge them to be most honest and effective in their  
who have the best knowledge and know who to ask. The  
there seems to be a difference in the way people think  
it is a successful system. In some countries  
difference of experience in which loss of faith or confidence  
exists. In countries it may be said to be a total  
all matters of internal affairs and to the way  
live... The people should have confidence in the  
present situation and strengthened even to his daily  
attitude and behavior, as that the subject is so much  
the situation that something is really important for  
now. The case of finding in this way with liberty,  
one way the world... it gives content and power and  
ability to the world and the way to the world that  
business spending in the world, the feeling of being  
to progress about the experience and "... it is limited  
that a government is really... some of the feeling  
experience; actually he is feeling a more successful state  
the situation of things was really more than that  
obviously, however, to them. The way of the subject  
be studied, but it is to be more successful in all of

reformers, and crusaders. The peakers on the other hand are more concerned with being, symbols, and transcendence and religion of the non-institutional sort; they are more likely to excel in the areas of philosophy, religion, music and poetry.

Gemeinschaftsgefühl. This word, invented by Alfred Adler, is the only one available that describes well the flavor of the feelings for mankind expressed by self-actualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of ... occasional anger, impatience, or disgust....<sup>9</sup> The characteristic leads to a desire to be helpful to the human race. Since he has many characteristics which are not like the humanity with which he has such strong feelings of identification he often is treated as an alien and much misunderstood. This characteristic is what Adler called the older-brotherly-attitude.

Interpersonal relations (SA). Interpersonal relations for persons within the group which are called self-actualizers are deeper than those of other adults; however, this depth of relationship is not necessarily greater than children

<sup>9</sup>Maslow, Motivation and Personality, p. 165.



rejoice, and exultant. The people of the world have  
 are more concerned with their, spiritual, and immortality  
 and religion of the non-material world; they are more  
 likely to stand in the name of religious, religious,  
 and poetry.

Religiousness. This word, however, is fitted  
 object, is the only one which is not restricted to the  
 matter of the feeling for which is known to be  
 religious subject. They have the human being in  
 general a deep feeling of identification, sympathy, and  
 religion in spite of... religious, religious, religious,  
 or religious... the religious is a feeling  
 to be helpful to the human race. Since we have many  
 characteristics which are not like the humanity with which  
 we have such strong feelings of identification we often in  
 feeling as in religion and much misunderstanding. This  
 characteristic is most likely to be the other-  
 religious.

Interpersonal religiousness. Interpersonal religiousness  
 for persons within the group which are called religiousness  
 are deeper than those of other subjects; however, this depth  
 of religiousness is not necessarily greater than others

Religious, religious and religious, D. 102.

are able to achieve. The major difference between them and children is that the depth of relationship is necessarily limited in scope for the self-actualizers. The circle of persons which they call friends is usually small and composed of those they love profoundly. The fact which lays behind this is that considerable time is required for the building and maintenance of any profound relationship. Outside their circle of friends there is a tendency to be kind and patient with most people, this is especially true of their relationships with children. However, this tendency does not allow a lack of discrimination. There is room for and evidence of speaking realistically and harshly of those who deserve it, especially the hypocritical, the pompous, the pretentious and the self-inflated. Because of the tendency for compassion and feeling for mankind, there is a lack of reality in face-to-face evaluation of persons; they tend to look at potential rather than achievement. Out of the depth of feeling and ability to establish deep relationships, there is usually a following of admirers; this is usually a one-sided relationship which places greater demands on the self-actualized than that person is willing to give.

The democratic character structure. The democratic character structure has to do with the categories of persons with whom there is relationship. There appears to

are also to achieve. The major difference between them  
and others is that the depth of relationship is necessarily  
limited in scope for the self-sufficiency. The circle of  
persons with which they call friends is usually small and  
composed of those they have personally. The fact which  
lays behind this is that commitment is not limited for  
the building and maintenance of any personal relationship.  
Outside their circle of friends there is a freedom to  
be kind and patient with most people, this is especially  
true of their relationship with children. However, this  
freedom does not allow a lack of discrimination. There  
is room for and evidence of specific tenderness and  
kindness of those who know it, especially the hysterical.  
The person, the uncertainty and the self-interest. Because  
at the same time for compassion and feeling for mankind,  
there is a lack of reality in their own position as  
persons, they tend to look at potential rather than  
achievement. Out of the depth of feeling and ability to  
establish deep relationships, there is usually a feeling  
of anxiety; this is usually a one-sided relationship  
which places greater demands on the self-sufficiency than  
most persons are willing to give.  
The democratic relationship. The democratic  
relationship is one in which the relationship of  
persons with whom there is relationship. There appears to



be no regard for the social class or caste, educational level, political belief, race, color, sex, or religious belief. They are able to learn from anyone without regard to the character of the other. This ability to relate comes from a basic respect for humanity which calls forth a minimum degree of respect even for those who may be considered evil; this appears to be a starting point from which to move upward in respect. But since it is only a starting point the degree of respect can move from there to the kind of respect and love which is given to one who is considered a friend, generally one who has come to live to a high degree of capacity for character and talent. One of the closely related facets of personality is the ability to accept their own personal anger with less ambivalence, they are able to know what their anger is and toward what it is directed with less confusion and weakness of will.

Discrimination between means and ends, between good and evil. There is a strongly ethical nature ingrained in these individuals. However, it is not necessarily ethical in terms of current moral codes. Rather the ethical nature is on their own terms and tends, if anything, to be unconventional. Since the ethical tends to arise from the religious, it is important to note that few are

to be required for the social class or caste, educational level, political belief, race, color, sex, or religion. They are able to learn from anyone without regard to the character of the other. This ability to relate comes from a basic respect for humanity which calls for a minimum degree of respect from those who may be considered evil; this appears to be a starting point from which to move toward respect. But since it is with a starting point the degree of respect can move from there to the kind of respect and love which is given to one who is considered a friend, generally one who has come to live in a high degree of capacity for character and talent. One of the closely related aspects of personality is the ability to accept their own personal experiences with few exceptions, they are able to know what their nature is and accept what is directed with their own nature and goodness of will.

#### Characterization of good and evil, being good

Good will. There is a strong ethical nature inherent in these individuals. However, it is not necessarily ethical in terms of current moral codes. Indeed the ethical nature is in their own nature and words, it requires, to be characterized, since the ethical begins to arise from the nature, it is important to note that for the

religious in an institutional or orthodox sense. Their ethical sense has to do with discrimination between means and ends. They are fixed on the ends to be achieved rather than the means; means then are subordinated to the end or goal. In essence what frequently happens is that the actualizer becomes so caught up in enjoyment of the means that he ceases to see it as separated from the goal; it is as though the creativeness transforms the means into an "intrinsically enjoyable game or dance or play."<sup>10</sup>

Philosophical, unhostile sense of humor. It is safe to say that what the average man considers funny is not funny to the self-actualizer. Things that are hostile, which take the stance of superiority, and authority-rebellion humor are rejected; (things which are hostile are those which hurt another; those which are indicative of superiority probe at assumed inferiority; those which are authority-rebellion humor are the unfunny, Oedipal, or smutty joke.) What the actualizer considers funny generally has to do with human beings at their worst; the foolish, those who forget their place in the universe, those who being small attempt to make themselves big. The function of the humor is probably something just beyond getting a laugh; it is frequently educational and is

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<sup>10</sup> Maslow, Motivation and Personality, p. 169.





definitely intrinsic to the situation. Spontaneity is a part of this humor and most often the situation which elicited the smile cannot be repeated in an attempt to restructure some other situation to make it appropriate. The overall effect of this sense of humor is that these persons tend to be considered sober or serious.

Creativeness (SA). This creativity is akin to naive, unspoiledness of children. It is as though it were potential to all humans at birth. One of the limitations that persons may tend to place on creativity is that it deal with the art or music; however, the creativeness of the self-actualizing person is far more broad than that. It is entirely within the realm of possibility that a shoemaker, in Maslow's choice of person, could have and exercise this creativity. It is characterized by spontaneity and expressiveness; it is more natural and less controlled and inhibited. The ideas and impulses are generally expressed without fear of ridicule or strangulation. This characteristic is seen most often in happy and secure children (outside the realm of the actualized); it has the innocent freedom of perception; it has no planning or previous intent. It is only as the defenses and pressure to attain needs arise that this creativeness is choked off.





Resistance to enculturation; the transcendence of any particular culture. There is a lack of naive approval of and identification with the culture. They get along with it, they adapt to it to some degree, but with the strong sense of detachment and autonomy they maintain a distance from it. The components of their relationship with culture can be defined as follows. (1) They live within the limits of conventionality, but they never really become totally attuned to the demands of society. They are not really fashionable or chic. For them it does not really matter which folkways are adapted so long as there is not a moral choice for them involved. (2) They do not rebel against authority in the sense of the adolescent; what is likely are bursts of indignation at injustice but with the resignation that the wheels of progress move slowly. The reality of the situation affects the speed with which they expect to move. Where quick change is both desirable and achievable, they will fight. But they are unwilling to make a great but useless sacrifice for a cause which will not be assisted. They seem to take the position that struggle with authority is incompatible with enjoyment of life; therefore it is rejected unless it serves good and immediate purpose. (3) There is an inner feeling of detachment from culture. There is an ability to accept what is good and to reject what is bad;

... regarding the fundamental theorems of the  
imperial policy. There is a lack of active interest in  
 and identification with the subject. They are afraid to  
 do, they do not do it to some degree, but with the strong  
 sense of detachment and reserve they maintain a distance  
 from it. The consequences of their withdrawal with out-  
 side are well defined as follows. (1) They give nothing  
 the limit of contemporary, but they never really  
 people really engaged in the demands of reality. They  
 are not really interested in other. (2) They do not  
 are really active which follows are stated as follows. (3) They  
 there is not a novel choice for them involved. (4) They  
 do not rebel against authority in the sense of the  
 and society; they do not try to break out of isolation as  
 injurious but with the conviction that the whole of  
 progress is right. The reality of the situation almost  
 the world with which they expect to work. (5) They  
 change is how terrible and unbearable, they will fight.  
 But they are unwilling to make a final decision against  
 for a cause which will not be satisfied. They seem to take  
 the position that stands with authority as responsible  
 with enjoyment of life therefore it is rejected when  
 it seems good and immediate response. (6) There is no  
 inner feeling of detachment from culture. There is an  
 ability to accept what is good and to reject what is bad.



this particular quality is similar to their relationships with people. The characteristics for detachment and need for privacy are operating here. (4) They are ruled by the laws of their own inner character rather than society. They are more members of society at large, of mankind, than merely, say, American. This would indicate that there is a group of persons which would come out of many different cultures which would have more in common with each other than with persons of their own cultural heritage.

The imperfections of self-actualizing people. One of the weaknesses of human nature is the desire for perfection; the novelist, poets, and essayists have encouraged this trait in almost caricaturing humanity by his extreme goodness. "Our subjects show many of the lesser human failings. They too are equipped with silly, wasteful, or thoughtless habits. They can be boring, stubborn, irritating. They are by no means free from a rather superficial vanity, pride, partiality to their own productions, family, friends, and children. Temper outbursts are not rare."<sup>11</sup> The self-actualizer does not try to hide his weaknesses or imperfections. Being very strong people their weaknesses are sometimes coupled with strength to give the impression of unsociability. Their

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<sup>11</sup> Maslow, Motivation and Personality, p. 175.



this particular quality is similar to their relationship  
 with music. The characteristic for judgment and taste  
 for variety and repetition here. (4) They are ruled by the  
 love of their own inner character rather than society.  
 They are more generous at giving to society, of course,  
 than society, say, expects. This would indicate that  
 there is a group of persons who would give out of sympathy  
 without others who would have some in common with  
 each other than with persons of their own original heritage.  
 The importance of self-education is  
 of the weakness of human nature in the desire for  
 perfection the novelist, poet, and musician have  
 encouraged this trait in other individuals usually by  
 his extreme goodness. For example how many of the  
 least human beings. They too are equipped with self-  
 control, or spiritual power. They can be better,  
 stronger, braver. They are of no mean line from  
 other spiritual beings, partly to their own  
 promotion, faith, ideas, and culture. Proper out-  
 puts are not rare. The individual's sense of  
 joy is also his weakness as individual. It is very  
 from people their weakness and human beings with  
 strength to give the impression of weakness. What  
 is the importance of self-education? It is  
 the importance of self-education. It is the

guilt, anxiety sadness, and internal strife are outward signs of their imperfection; but causes for these arise out of non-neurotic sources. Their own imperfections tend to be reminders for them that even the greatest and most actualized are imperfect; in this they hold no illusions about the potentials for humanity.

Values and self-actualization. The sense of value in the actualizer is very strong. It arises out of his acceptance of himself, of human nature, of much of social life and of nature and the physical realities. He is little concerned with the insignificant issues which occupy much of society and which are designated as "morality." Rules and values of the average man arise out of threat to someone else's values or needs and generally have to do with need satisfaction on a lower level, that is at the more primitive, animal level. When these basic need satisfactions are thwarted in other than the self-actualizer or the being-motivated person, anxiety, fear, hostility, defensiveness, and wariness arise; therefore it is essential for such persons to have rules which tend to protect their defenses and the right for need satisfaction. Since the being-motivated person is no longer threatened by need deprivation, the rules of the threatened no longer serve him. He is more likely to have a value system which is idiosyncratic and "character-structure expressive"; this





is consistent with self-actualization. Similarly there arises a value system which tends to unite all actualizers regardless of their cultural heritage.

The resolution of dichotomies in self-actualization.

We arrive at the final characteristic and a theoretical conclusion. What has previously been considered in opposition within the personality or polarities, e.g., duty-pleasure, introverted-extroverted, serious-humorous, etc....., are seen as such only in less healthy persons; in the actualizing person they have coalesced to form a unity, they point to the same goal. For instance, every act is both selfish and unselfish. "In these people, the id, the ego, and the superego are collaborative and synergic; they do not war with each other nor are their interests in basic disagreement as they are with neurotic people. So also do the cognitive, the impulsive and the emotional coalesce into an organismic unity and into a non-Aristotelian interpenetration. The higher and the lower are not in opposition but in agreement, and a thousand serious philosophical dilemmas are discovered to have more than two horns, or paradoxically, no horns at all."<sup>12</sup>

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<sup>12</sup> Maslow, Motivation and Personality, p. 179.

is consistent with self-realization. Similarly there  
exists a value system which tends to make all actualities  
expressions of their highest realities.

### The resolution of opposites in self-realization.

As a result of the final characteristic and a philosophical  
conclusion. What has previously been considered in  
opposition within the universality of existence, e.g.,  
duty-pleasure, inverted-erect, serious-humorous,  
etc.... are seen as soon only in their being together;  
in the realized state they have ceased to have a  
unity, they point to the same goal. For instance, every  
act is both selfish and unselfish. In these people, the  
ego, the ego, and the ego are collaborative and hostile;  
they do not act with each other nor are their interests  
in basic disagreement as they are with hostile people.  
So also the ego, the ego, the ego and the ego are  
opposed into an essential unity and into a non-contradiction  
the ego, the ego, the ego and the ego are not in  
opposition but in agreement, and a broadened action  
philosophical attitudes are revealed to have more than  
the form, or respectively, the form of all.

12. The resolution of opposites in self-realization.

In summary it must be stressed that a number of these items which are closely related for ease of handling and for full delineation of as many characteristics as possible. There is no way to separate some of them from their allied characteristics. For example, value is interdependent upon every one of the other characteristics; the system of values arises out of the characteristics of the actualizer. Values are inherent in the system and cannot be found apart from the characteristic.

There is one area which seems pertinent and which has been touched on in certain of the categories: orientation to time. It seems that these persons are primarily oriented to the present. They have little of a future orientation. They face the present with reality testing as to how much can be accomplished and at what cost in the present; they are willing to leave the future to those who come after them. It is also seen in their strong tendency to make life enjoyable which was evident in the discrimination between ends and mean. Their whole approach to reality is in terms of what is today.

The definition of self-actualization at which Maslow finally arrives is this:

".....an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more



In summary it must be stressed that a number of these items which are closely related for ease of handling and for full definition of an exact characteristic are possible. There is no way to separate some of them from their allied characteristics. For example, value is independent upon every one of the other characteristics; the system of values arises out of the characteristics of the individual. Values are inherent in the system and cannot be found apart from the characteristics.

There is one area which seems pertinent and which has been touched on in several of the characteristics: optimization in time. It seems that these persons are primarily oriented to the present. They have little of a future orientation. They lose the present with reality feeling as to how much can be accomplished and at what cost in the present; they are willing to leave the future to those who come after them. It is also seen in their strong tendency to make life enjoyable which was evident in the classification between ends and means. Their whole approach to reality is in terms of what is today.

The definition of self-actualization as which involves

timely action is that

"...an individual, as a person is with the system of the present and past in a personally significant and intensely enjoyable way, and in which he is sure

integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in this episode more truly himself, more perfectly actualizing his potentialities, close to the core of his being, more fully human....What seems to distinguish those individuals I have called self-actualizing people, is that in them these episodes seem to come far more frequently, and intensely and perfectly than in average people. This makes self-actualization a matter of degree and of frequency rather than an all or none affair.<sup>13</sup> (emphasis added by present writer)

Since self-actualization is within the grasp of every person to some degree, it is reasonable to look at the lives and teaching of Jesus and St. Paul with the evaluation of the theory in mind. It will be possible to determine the degree to which the theory is consistent with the teaching of these two major influences of the Christian church and from this study to select the best model and apply the teaching of both to Pastoral counseling.

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<sup>13</sup> Maslow, Toward a Psychology of Being, p. 97.

interested and less self, more open for experience,  
more realistic, more perfectly responsive or  
sensitive, or fully functioning, more creative,  
more numerous, more self-enclosed, more time-  
sensitive at his lower needs, etc. He becomes in  
this sense more truly himself, more perfectly  
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Since self-actualization is almost the goal of every  
person to some degree, it is reasonable to look at the  
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tion of the theory in mind. It will be possible to  
determine the degree to which the theory is consistent  
with the teaching of these two major influences of the  
Christian world and from this study to select the best  
model and apply the teaching of both to personal  
development.

Below, I present a synthesis of Jesus and St. Paul.



## CHAPTER II

Jesus and St. Paul in Light of Self-Actualization

The task of analyzing the lives and teaching of these two men in terms of actualization theory opens itself to book length rather than a research paper. I had hoped from the beginning to categorize the lives and teaching of both into actualizing-nonactualizing areas. From this point I had hoped to move into an extensive comparison of the two, summarizing the direction in which they seemed to move. For a paper of this length, the task is beyond reach. For instance, just to categorize the life and teachings of Jesus from the Synoptic Gospel accounts would require a system and mechanical means beyond my present capability. Further, to collate the various writings of Paul and develop a coherent, consistent picture of the man is not possible in terms of time. Therefore, I have placed limits on myself in terms of method of comparison and presentation.

I have, first, limited the appraisal of Jesus to the Matthean accounts of his life and teaching except in instances where specific events or teachings occur only in the Marcan or Lucan accounts. In order to handle the quantity of material adequately, I used Gospel Parallels which immediately reveal where there are differences among

Oct 1941

Journal of the 1941-1942 Season

The task of analyzing the river in relation to these  
 two main in terms of actualization theory upon itself to  
 look further into the research paper. I had hoped  
 from the beginning to investigate the river and reaching  
 at least into actualizing-homologizing areas. Even this  
 point I had hoped to save into an extensive comparison of  
 the two, recognizing the difference in what they seemed  
 to have. For a sense of this I think the task is beyond  
 reach. For instance, just to recognize the life and  
 knowledge of them from the scientific method would be  
 require a system and mechanical means beyond my present  
 capability. Further, to collect the various writings of  
 them and develop a consistent, consistent history of the  
 is not possible in terms of time. Therefore, I have placed  
 first on record in terms of method of organization and  
 presentation.

I have, first, limited the material of them to the  
 historical accounts of the 1941-1942 season in  
 instances where specific events of historical value only  
 in the system of their accounts. In order to handle the  
 quantity of material available, I used several methods  
 which immediately reveal their historical value.

the gospel accounts. In order to limit the scope of material which revealed Paul's position and life, I limited consideration to the book of the Acts of the Apostles for personal history and to the books of I Corinthians and Galatians for teachings. The latter choice was prompted by certainty of authorship as indicated in Paul, the Man and the Myth.<sup>14</sup>

The method used was to read and re-read the Biblical materials; the first time for impression and the second time for specific information gathered which could be used as the basis for comparison with the theory. I came from the experience on the first reading with the unmistakable impression that Jesus was self-actualizing and sought actualization for those with whom he had contact. This impression grows out of his concern that men make their own decision, that they be self-reliant, that they be in control of their own lives, and that they utilize their potentials. The latter is illustrated in the records of the healings that were done in his presence or in contact with him. On no occasion does he take credit for what has happened, but rather indicates that it is the faith of the healed on or his agent that has brought about the change.

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<sup>14</sup> A. Q. Morton, and James Mcleman, Paul, the Man and the Myth, (New York: Harper and Row, 1966), p. 94.





In the case of Paul, I have had mixed feelings as to how he relates to actualization theory. There can be little doubt in my mind that there are times when Paul is ultimately manipulative in his relations with people. As opposed to Jesus, he frequently directs the lives of others, making decisions for them, offering himself as a control for life, using strong emotional feelings to produce guilt or dependence, and having a basic distrust of human beings and their potentials. The mixed feeling seems to be within Paul as well. He frequently restates his position that men must make their own judgments and decisions, but almost always there is a strong statement of his own position. It is as though he would like to be able to trust those he loves, but finds it impossible in light of his own feelings or experience; he wants them to be able to make their own decisions, but finds them making decisions which are not in line with what he believes to be "truth." There are bursts of actualizing behavior, but the predominant behavior is not.

### JESUS

We turn now to the various characteristics and look into specific information which it is possible to derive from the gospel account. The purpose will be to look for that which will tend to confirm or deny the relevance of





actualization theory in the life and teachings of Jesus.

There is considerable information which leads one to believe that the perception of Jesus was particularly in keeping with reality, sometimes a reality which takes more into account than just the physical world. The parable of the widow's penny<sup>15</sup> points this up very well; the value of any object may vary according to the person who views it. For the rich man, thousands of dollars may be an extremely small sum, while for the poor it may be a whole year's wage. The reality is not in the physical world or the value that society has placed upon the coin, but in the person.

The efficient perception of reality must also be considered when it comes to the manner in which Jesus viewed the feeling component of man. He did not insist that feelings should only be of one specific kind, e.g., love, but that acting on feelings should be consistent and appropriate. The nonviolent stance of Jesus is perhaps in the forefront of what men remember of his life, particularly in our violent times. Jesus was able to accept those strong feelings which provoked violent reactions in himself

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<sup>15</sup>Mk 12:41-44.

...that the theory is the life and teaching of Jesus.

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The different perception of reality must also be

considered when it comes to the manner in which Jesus viewed

the feeling component of man. He did not insist that

feeling should only be of one specific kind, e.g., love;

but that action on feeling should be constant and appo-

site. The emotional aspect of Jesus is perhaps in the

history of that man, Jesus of Nazareth, particularly

in our violent times. Jesus was able to meet those

strong feelings which caused violent reactions in himself

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...

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...

and in others: the cleansing of the temple<sup>16</sup> and the apostle's reaction to his arrest.<sup>17</sup> At the same time he was able to accept the broad spectrum of human feelings on the warm side. His perception of reality allowed him to see that man was created as a whole and that there was a balancing between opposing aspects.

In the area of spiritual reality this efficiency is most notable. The story of the temptation<sup>18</sup> demonstrates the development of a power within in relationship to the spiritual reality. The efficient perception of the reality of God and his promises make it possible for Jesus to reject the offers of external power which are made to him.

The efficient perception of reality also plays a substantial role in his description of the kingdom of God; the gospel of Matthew has numerous descriptions of the nature of the kingdom. For my purposes, the nature which is described in Luke is most significant: "The Kingdom of God does not come in such a way as to be seen...because the Kingdom of God is within you."<sup>19</sup> This is a marriage of the spiritual reality of the Kingdom as we have come to know it and the reality of the political environment at that moment in time.

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<sup>16</sup>Matt. 21:12-13.

<sup>17</sup>Matt. 26:51-52.

<sup>18</sup>Matt. 4:1-11.

<sup>19</sup>Luke 17:20-21.



and in answer; the climbing of the tower<sup>16</sup> and the  
 opposite question to his answer.<sup>17</sup> At the same time he  
 and all the company the great question of human reality  
 on the very same. His perception of reality allowed him  
 to see that man was created as a whole and that there was  
 a tendency toward opposing aspects. <sup>18</sup>   
 In the case of spiritual reality with which he  
 most enjoyed. The unity of the realization<sup>19</sup> of human existence  
 the development of a human mind in relationship to the  
 spiritual reality. His attitude perception of the reality  
 of God and his knowledge when it was his for leave to  
 reject the claims of external power which are made to him.  
 The spiritual perception of reality also shows a  
 universal role in the construction of the human mind.  
 The concept of reality is a human function of the  
 nature of the mind. Not by perception, but by which  
 is described in life to most significant: the mind  
 we can have any sense in such a way as to be aware... because  
 the mind as we see it is what you.<sup>20</sup> This is a mistake  
 at the spiritual reality of the mind as we have seen so  
 that it is the reality of the spiritual movement as that  
 human in time.

<sup>16</sup> 1910-11. 1910-11. 1910-11. 1910-11. 1910-11.  
<sup>17</sup> 1910-11. 1910-11. 1910-11. 1910-11. 1910-11.  
<sup>18</sup> 1910-11. 1910-11. 1910-11. 1910-11. 1910-11.

There is one aspect of Jesus' contact with and perception of reality which does raise a question in terms of this characteristic: the matter of being able to foretell the future at some points in time, e.g., Peter's denial,<sup>20</sup> his own suffering, death and resurrection.<sup>21</sup> For the Gospel writers this ability had some significance since each of them reported it; it may be an imposed ability which was considered essential. If he did operate regularly out of this ability, it would detract from that aspect of the characteristic which has to do with comfort with the unknown.

The characteristic of acceptance is best demonstrated in Jesus when he was twelve years old and he went to Jerusalem with his parents. The record states that when the family prepared to return home he stayed and entered into discussion with the elders in the Temple. When his parents discovered that he was missing, they returned and found him. His answer to them was, "Why did you have to look for me? Didn't you know that I had to be in my Father's house?"<sup>22</sup> He had a vision of himself in relationship to God and man. He apparently did not feel any guilt at having caused his parents' discomfort. On the contrary, he could not understand why they did not know exactly where he was.

<sup>20</sup>Luke 22:51-54.    <sup>21</sup>Matt. 16:21.    <sup>22</sup>Luke 2:49.





But this characteristic deals with more than one's own relationship to the world in all its aspects. It has to do with acceptance of humanity as it is found in others as well. Time and time again, Jesus sought to teach the importance of acceptance of this kind. In the parable of the prodigal,<sup>23</sup> the words of forgiveness from the cross,<sup>24</sup> and the sinner forgiven seventy times seven,<sup>25</sup> he stressed the need for this aspect of human relationship. It is more pointed in the story of the unmerciful servant who begs for and receives forgiveness and then is unforgiving to a fellow servant for a smaller debt;<sup>26</sup> the need for the accepting attitude becomes demand in that failure to operate out of that attitude causes a disruption of other relationships.

The third characteristic is that of spontaneity or naturalness. The general impression of his life-style is that he did what was natural. This can be demonstrated in his life in several incidents: the feeding of the 5,000<sup>27</sup> and the calling of Zacchaeus down from his position in a tree<sup>28</sup>. In both of these incidents the accepted and expected response on the part of Jesus would have been something

<sup>23</sup>Luke 15:11-32.    <sup>24</sup>Luke 22:34.    <sup>25</sup>Matt. 18:21-22.

<sup>26</sup>Matt. 18:23-35.    <sup>27</sup>Matt. 14:13-21.    <sup>28</sup>Luke 10:1-10.



different. On another occasion Jesus scolded the disciples when they attempted the block of little children from coming to him.<sup>29</sup> His response was that he did not want to be "protected" from them. He wanted to be free to receive them. Perhaps it has to do with the nature of the free child who is himself the epitome of spontaneity.

The direct teaching of Jesus also has to do with spontaneity or naturalness. He talks about the coming persecution of his followers and he says to them of their testimony in their trials: "...do not worry about what you are going to say or how you will say it; when the time comes, you will be given what you will say."<sup>30</sup> While this raises the issue of the action of the Holy Spirit in life, the issue at this point is that of spontaneity. I see this as a lack of preparation for the persecution in terms of any answer which might be ready made, as a lack of concern for the future which would hinder living in the present. The other teaching which tends to support this characteristic is that concerned with the good Samaritan.<sup>31</sup> From what we know of the relations between the Jews and the Samaritans,

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<sup>29</sup>Matt. 19:13-15.    <sup>30</sup>Matt. 10:19.    <sup>31</sup>Luke 10:29-37.



allusion. On another occasion I have noticed the allusion  
 when they attempted the story of little children from  
 coming to him. The response was that he did not want  
 to be "protected" from them. He wanted to be free to  
 receive them. Perhaps it has to do with the nature of the  
 free will and in himself the mystery of spontaneity.  
 The direct intention of Jesus was to be with spontaneity  
 or freedom. He talks about the coming of the  
 of his disciples and he says to them of their freedom  
 in their trials: "...do not worry about what you are going  
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 will be given what you will say."<sup>20</sup> While this makes the  
 sense of the notion of the Holy Spirit in life, the sense  
 of this point is that of spontaneity. I see this as a  
 lack of preparation for the resurrection in terms of any  
 answer which might be really asked, as a lack of concern for  
 the future which would remain living in the present. The  
 story itself which leads to support this spontaneity  
 is that beginning with the good Samaritan.<sup>21</sup> How was it  
 one of the relations between the Jews and the Samaritans,

<sup>20</sup> Luke 12:11-12. <sup>21</sup> Luke 10:30. <sup>22</sup> Luke 10:30-35.

it might have been expected that the Samaritan would have passed by and paid no attention to the injured Jew. At least a part of the lesson has to do with sufficient spontaneity to move outside the expected patterns of behavior; there is an implication of an essential freedom which is internal.

There can be little doubt that problem centering or devotion of his life to a cause was one of the characteristics. Indeed the whole record of his life after the age of thirty, or the beginning of his ministry is one of problem centering. There is an attempt to make the process begin at an earlier time through the inclusion of the story of his dedication to the teaching process at the age of twelve<sup>32</sup>. While this incident is support for this characteristic in his life, there is no supporting documentation from the intervening period and his problem centering for the last three years of his life is amply clear.

There is only one incident in which there is evidence that he was not completely devoted to this characteristic. It is the incident in which a woman comes into the house of Simon the leper and anoints the feet of Jesus with costly perfume. When the disciples become annoyed over

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<sup>32</sup>Luke 2:41-52.

it might have been expected that the conditions would have  
remained by and by in accordance with the injured party,  
inasmuch as the latter was an old and experienced person,  
and it is not to be supposed that the injured party is  
there in an intention of an essential reason which is  
internal.  
There can be little doubt that the condition of  
devotion of his life to a cause was one of the characteristics  
of his life. Indeed the whole record of his life after the age  
of thirty, and the bearing of his mind is one of  
profound conviction. There is no attempt to make the person  
into an exhibition of the isolation of the story  
of his devotion to the teaching of the gospel.  
But this incident is important for this  
reason that in his life, there is no important incident  
from the intervening period and the question concerning  
the first three years of his life is simply absent.  
There is only one incident in which there is evidence  
that he was not completely devoted to this cause.  
It is the incident in which a woman came into the house  
of John the Baptist and remained the rest of her life with  
him. This incident is one of the most interesting and



this "waste," he defended her saying, "...it is a fine and beautiful thing...I will not be with you always. What she did was to pour this perfume on my body to get me ready for burial."<sup>33</sup> It does point out that he was by no means completely problem centered. I raise this to counter the impression that he was completely problem centered which might otherwise be taken from the gospel message.

The quality of detachment which is evident in Jesus is one of the most commonly recognized of his characteristics. He seemed to have a strong need to be alone and he frequently sought that opportunity. The detachment gave him the opportunity to pray which was apparently a requirement of his own functioning. Generally, he went off completely by himself.<sup>34</sup> On one occasion, we are told that he went to pray and took the disciples with him; however, even then he did not pray in their immediate presence, but rather he took Peter and the sons of Zebedee a little way farther than the rest of the disciples and left them to pray while he moved yet farther away.<sup>35</sup> Apparently he was feeling the tension between the need for privacy or detachment and the need to have his closest companions with him.

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<sup>33</sup>Matt. 26:6-13. <sup>34</sup>Luke 6:5-8; 14:13-21; 14:22-33.

<sup>35</sup>Matt. 25:36-37.

"...this 'estate', he defended her saying, '...it is a fine and beautiful thing... I will not be with you always, and she

did not know this sentence on my body as yet as ready for trial." It does point out that he was by no means

completely free from concern. I think this to counter the impression that he was completely free from concern with

right otherwise he taken from the good news.

The quality of detachment which is evident in some

in one of the most commonly recognized of his characteristics. It seemed to have a strong need to be alone and to frequently

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the need to have his closest associates with him.

17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-25

The remaining major characteristic is that of autonomy. The impression taken from reading the gospel account is that autonomy from man was a real issue; no man was in a position to command or control the actions of Jesus. At the same time, he was not autonomous from God; to the contrary, he seemed to seek out the relationship which he described as the father-son relationship. The strong relationship to God, which may be considered to be other than autonomous, is evident in his dependence upon His word in the record of the temptation.<sup>36</sup> To some degree this same relationship is demonstrated in the return of the prodigal to his father; while the son has demonstrated that for a time he can be free of the father's control, he comes to realize that the restrictions placed upon him in that relationship are better than the lonely state of autonomy; as a matter of fact, the restrictions which might be placed on him even as a servant in his father's home would be preferable to the loneliness, the hunger, and the separation he is experiencing.<sup>37</sup>

On the other hand, in Jesus' relationships with men, there was almost complete autonomy. Perhaps the most pointed of the statements on autonomy is one which has to

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<sup>36</sup> Matt. 4:1-11.      <sup>37</sup> Luke 15:17-19.



The remaining major characteristic is that of autonomy. The impression taken from reading the usual account is that autonomy from was a real feature; no man was in position to command or control the actions of Jesus. At the same time, he was not autonomous from God; so the autonomy, he seemed to seek out the relationship which he described as the father-son relationship. The strong relationship to God, which was so emphasized to be other than autonomy, is evident in his dependence upon his words in the record of the temptation. "So some degree this same relationship is demonstrated in the return of the apostles to his father while the son has demonstrated that for a time he was free of the father's control. He comes to realize that the restrictions placed upon him in that relationship are better than the lonely state of autonomy; as a matter of fact, the restrictions which might be placed on him even as a reward in his father's house would be preferable to the loneliness, the hunger, and the expenditure he is experiencing.

On the other hand, in Jesus' relationship with men, there was almost complete autonomy. Perhaps the most pointed of the statements on autonomy is one which has to

do with the almost sacred familial relationships. Jesus' mother and brothers had come to see him and someone told him; he responded, "Who is my mother? Who are my brothers?... For the person who does what my Father in heaven wants him to do is my brother, my sister, my mother."<sup>38</sup>

Jesus also has a good deal to say about the Law. There is no question that he saw the Law as an important part of life; there was no freedom from the law; he came to "give them real meaning."<sup>39</sup> He did not see the Law as hampering his autonomy perhaps because he did not see the Law as emanating from man but from God with whom he needed relationship. It is interesting, however, that with regard to divorce Jesus says "This teaching does not apply to everyone, but only to those whom God has given it...Let him who can do it accept this teaching."<sup>40</sup> This seems very strange in light of his strong teaching against divorce except for adultery in Matthew 5:32 which is repeated just prior to these verses. The absolute black and white which seems to leave a man no autonomy from God is modified to some degree later in the teachings as noted.

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<sup>38</sup>Matt. 12:48-50.    <sup>39</sup>Matt. 5:17.    <sup>40</sup>Matt. 19:11-12.

to with the almost sacred familial relationship. Jesus' mother and brothers had come to see him and someone told him; he responded, "Who is my mother? Who are my brothers?"... for the person who does what my Father in Heaven wants him to do is my brother, my sister, my mother."<sup>37</sup>

Jesus also has a good deal to say about the law. There is no question that he saw the law as an important part of life; there was no freedom from the law; he came to "give them that which they need."<sup>38</sup> He did not see the law as hampering his autonomy; perhaps because he did not see the law as something that men had from God with whom he needed relationship. It is interesting, however, that with regard to divorce Jesus says "This teaching does not apply to everyone, but only to those upon whom God has given it."... He who can do so accept this teaching."<sup>39</sup> This seems very strange in light of his strong teaching against divorce except for adultery in Matthew 5:32 which is repeated just under to these verses. The absolute blood and wife which seems to leave a man no autonomy from God is modified in some manner later in the teaching as noted.

Text. 13:40-50. Matt. 23:17-23. 40



The most clear statement that Jesus is not autonomous from God is found in Luke: "For the Son of Man will die as God has decided it..."<sup>41</sup> Where there is the feeling in other portions that the relationship is a chosen one, here it seems as though it is determined by God without reference to the decision of Jesus. Where it is possible to be autonomous and choose to live in a certain relationship (such as I first described between God and Jesus), an imposed relationship or imposed death is entirely different. Since the remainder of the gospels give the impression that the relationship is voluntary and chosen, I choose to assume that is the nature of the relationship and that the autonomy of Jesus is not changed in character.

The remaining characteristics are not less important, but are less extensively confirmed by teachings or life. There is also no evidence which is opposed to accepting that Jesus demonstrated each of them in his life. Therefore, the remainder of this section will be devoted to presenting the affirming evidence that Jesus was in fact a self-actualizing person.

One incident will serve to confirm Jesus' ability to see things again and again with the same fresh appreciation as the first time. It was a common experience to have the

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<sup>41</sup>Luke 22:21.

The most direct statement that there is no autonomy from God is found in James: "For the son of man will give it not but he will give it."<sup>41</sup> There is no doubt that the teaching in other portions that the relationship is a chosen one, here it seems as though it is determined by God without reference to the action of man. There is no possibility for the autonomous and chosen to live in a certain relationship (both as I first described between God and man), and imposed relationship or imposed faith is entirely arbitrary. Since the freedom of the people gives the impression that the relationship is voluntary and chosen, I choose to assume that in the nature of the relationship and that the autonomy of man is not changed in character. The essential characteristics are not less important, but are less necessarily modified by becoming of life. There is also no evidence which is opposed to assuming that man is autonomous with God in his life. The teaching of this section will be applied to the teaching of the following section that man is not a free person. The teaching will serve to confirm James' teaching on the relationship and again with the same teaching as the first time. It was a common experience to have the

feet washed and anointed as a part of the ritual of visiting a home. But on one such occasion Jesus used the opportunity to give a discourse on the relation of love and forgiveness.<sup>42</sup> There is no indication what the precise difference was, but something in the common act of footwashing touched the appreciation of Jesus and caused him to comment upon it. As a matter of fact, it took that one incident out of the common and placed it above others similar to it.

The mystic experience of Maslow is usually one taken out of the realm of the religious. The peak experiences which are reported as having to do with the adult life of Jesus are two and they are both religious; there are undoubtedly others which are less intense but which would also qualify. The two used are unmistakable. The first is the baptism of Jesus. After arising from the water, he saw "the spirit of God coming down like a dove and lighting on him. And then a voice said from heaven, "This is my own dear Son, with whom I am well pleased."<sup>43</sup> This particular experience paved the way for the temptation which took place during a time of fasting in the desert. The second was the experience called the transfiguration.

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<sup>42</sup>Luke 7:36-50.      <sup>43</sup>Matt. 3:13-17.



test wished and admitted as a part of the ritual of visiting a home. But on one such occasion I was used the opportunity to give a discourse on the relation of love and forgiveness.

There is no indication that the people of the world are anything in the nature of a body of opinion. The association of love and duty is to be found in the is a matter of fact. It is not that the relation of the common and pleasant is always a matter of fact.

The whole experience of religion is usually one taken out of the realm of the religious. The same experience which are regarded as having to do with the adult life of

love and duty are both religious; there are religiously others which are less intense but which would also qualify. The two need not necessarily be the first

is the relation of love. After rising from the altar, he saw the world of God coming back like a dove and lighting up him. And then a voice said from heaven, "This is my

own dear son, with whom I am well pleased." This is my religious experience saved the way for the religion which took place during a time of fasting in the desert.

The second was the experience called the transfiguration. The first was the experience called the transfiguration.

He took Peter, James and John and went up a mountain and while they were there "his face became as bright as the sun, and his clothes as white as light...while he was talking, a shining cloud came over them and a voice said from the cloud: 'This is my own dear Son, with whom I am well-pleased--listen to him!'"<sup>44</sup> This experience closely followed the first declaration by Peter that Jesus was "the Son of the living God."<sup>45</sup>

One of the most difficult characteristics to confirm in terms of an actual incident of teaching is his strong feeling of identification with humanity. The strongest sense of this comes in the many records of healing. He never failed to offer his healing ministry no matter the station of the person; there was always sufficient time for more contact with those who felt this need. One of the teachings stands out clearly in this identification: the ninety-nine sheep and the one who is lost.<sup>46</sup> While the identification with God is made clearly in the figure of the shepherd, the sense of the following, needful sheep, the sense of understanding is clearly there. He is not one, but he understands. There is no doubt that the church has put the strong identification into its understanding

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<sup>44</sup>Matt. 17:1-8.    <sup>45</sup>Matt. 16:16.    <sup>46</sup>Matt. 18:10-14.





and that Christians have long been trained to believe that Jesus shares in our humanity fully.

Jesus' method of operating tends to confirm that he did not have the energy to have a depth relationship characterized by interpersonal relations with many people. He tended to concentrate his effort in the depth relationship with the disciples; there are times when it seems that he may have further concentrated his energy on Peter, James and John. This is not to deny his contact with the great masses. He did spend time with them, but his major times seem to have aimed at preparing the disciples for the time when he would not be present. For instance when he taught the parable of the sower, he gave only the parable to the people.<sup>47</sup> Later the disciples questioned him about his method and he gave them the full explanation.

The democratic character structure calls for an ability to meet with persons of all levels who have something which can be beneficial. There can be no doubt that Jesus was in contact, either to serve or be served, by all strata of society. Though he came as the greater, he was baptized by John the Baptist, as any other man might have been. John commented that instead, he ought to be baptized by Jesus.<sup>48</sup> His disciples came from among the common men, but one was

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<sup>47</sup> Matt. 13:1-9.      <sup>48</sup> Matt. 3:14.

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The democratic character of Jesus was for an ability

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in contact, either by word or by action, by all strata of

society. Though he came as the teacher, he was accepted

by John the Baptist, as any other man might have been. John

commented that indeed, he went to be baptized by Jesus.<sup>18</sup>

His disciples were first among the common men, but one was

<sup>17</sup> Matt. 13:34-35. <sup>18</sup> Matt. 3:13-14.

a tax collector and thus somewhat despised by the common people. He ate and drank with all types to the disgust of the Pharisees, but he also ate and drank with them.<sup>49</sup> In the Sermon on the Mount he teaches his followers that they are to love their enemies as well as their friends because God does not differentiate between men but treats all equally.<sup>50</sup>

Jesus seems to have precisely the characteristic described as discriminating between means and ends, good and evil. He was strongly ethical, but not as the bounds of society or his religious background would prescribe. His ethic was beyond the bounds of the conventional ethic and not always in conjunction with it. For instance, he accepted the ethic which had to do with the evil of killing another man. But accepting it was not sufficient. He expanded the sense of that position to make it evil for a man to be angry and destructive to his brother in his heart.<sup>51</sup> He seems to take as his goal the ultimate reconciliation of man to God. As the actualizer frequently does, he became caught up in the actions which lead to that goal so thoroughly that he almost ceased to differentiate the means from the end.

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<sup>49</sup>Luke 14:1-6.    <sup>50</sup>Matt. 5:43-48.    <sup>51</sup>Matt. 5:21-24.



a tax collector and then somewhat enlarged by the common people. He ate and drank with all types in the district of the province, but he mind was and drunk with them. In the season on the mount he reached his followers that they are to love their enemies as well as their fathers because God does not distinguish between men but loves all equally. He seems to have grasped the comprehensive doctrine of discrimination between men and women, good and evil. He was strongly reborn, but not so the people of society or his religious movement which was positive. His wife was beyond the limits of the conventional which and not always in conjunction with it. For instance, he rejected the state which had to do with the veil of killing without war. But accepting it was not sufficient. He rejected the power of state position in order it was for him men to be happy and determined to his mother in his heart. It seems to take in the great the official reformation of men for God. The religious reformation was not so because caught up in the action which led to that point thoroughly that he almost ceased to distinguish the means from the end. He was not so much concerned with the end.

His sense of humor is most obvious in His dealings with the Pharisees. If there was anyone in Jesus' immediate environment who deserved the title pompous, who had forgotten their place in the universe, who were small but attempted to make themselves big out of proportion to their size, it was the Pharisees. (This is not to group all Pharisees into this category for there were certainly some who were not as Jesus portrays the majority). But the Pharisees were the butt of much of his humor. Can you imagine watching a man taking care to strain a tiny gnat out of his drink and then proceeding to attempt to swallow the camel who is there also?

The creativeness of the self-actualized person is present in Jesus and yet is difficult to describe or portray. In a sense, the whole Christian faith, all of his teachings are examples of this creativeness. In his relations with the religious of his time, those who portray him show him with spontaneity and expressiveness, with a capacity for communication which allows him to get ideas across without making the other person feel small, with feeling and a flowing perception of reality. I insist that it is present though only my own feelings and faith are witness to it.

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The characteristic of resistance to enculturation runs through the entire gospel record. Almost all of his dealings with the Pharisees center on his resistance to enculturation. He was attacked by them for walking through the grain fields and plucking grain on the sabbath.<sup>52</sup> He attacks their practice of saying they honor their father and mother when in fact they have devised ways of giving things to God in a promise which then frees them from the commandment to honor their parents.<sup>53</sup> The story of the Canaanite woman who seeks healing for her daughter is first told by Jesus that he has "been sent only to the lost sheep of Israel." (but when she persists and he recognizes the depth of her faith, the daughter is healed.)<sup>54</sup> At the same time, he is willing to accept as routine certain matters which have to do with the culture which are not issues for him. He is able to avoid the trap of the Pharisees who wish to get him to commit himself to a treasonous statement about not paying taxes to Caesar by recognizing that the coin existed only because Caesar had made it so; therefore to pay the tax was right.<sup>55</sup>

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<sup>52</sup> Matt. 12:1-8.      <sup>53</sup> Matt. 15:1-9.      <sup>54</sup> Matt. 15:21-28.

<sup>55</sup> Matt. 22:15-22.



we are placed in a position of having little evidence of the imperfections which may have existed in the person of Jesus. He is portrayed as the perfect Son of God which is to imply that he is free of imperfection. However, there are evidences that on more than one occasion he did become angry. Perhaps the most well known is in the cleansing of the temple.<sup>56</sup> On another occasion, he caused a fig tree to wither overnight when he discovered that it bore no fruit.<sup>57</sup> When he calls the Pharisees a brood of vipers he seems to do it out of anger.<sup>58</sup> That he recognizes that there are imperfections in men is clear throughout all of the gospel record.

The attempt to establish a value system out of what has been presented to this time would be to repeat most, if not all, and to add great quantities of materials from the record which go to support that value system. What is significant is the value that he places on the act of following him. He states this incontestably. "Whoever loves his father or mother more than me.....; whoever loves his son or daughter more than me....; whoever does not take up his cross and follow in my steps is not worthy of me. whoever tries to gain his own life will lose it; whoever loses his life for my sake will gain it."<sup>59</sup>

<sup>56</sup> Matt. 21:12-13.

<sup>57</sup> Matt. 21:18-19.

<sup>58</sup> Matt. 12:34.

<sup>59</sup> Matt. 11:37-39.



he was placed in a position of being little regarded  
 of the importance which was attached to the system  
 of laws. He is mentioned in the history of the state  
 in no such way as to show his importance. However, there  
 are evidence that he was from an excellent family  
 and that he was well known in the community.  
 of the family.<sup>26</sup> In another respect, he was a little  
 more in relation to the state as a discoverer of the  
 no less.<sup>27</sup> And he was the discoverer of the  
 he seems to be out of sight.<sup>28</sup> That is, however, that  
 there are expectations in the state throughout all of  
 the same period.  
 The attempt to establish a value system out of which  
 has been presented in this form will be a great deal  
 it was all, and he was found to be a valuable man  
 and could be used in many other ways. That is  
 mentioned in the state that he was on the 10th of  
 following day. He was this important. However,  
 there was found in the state that he was a man of  
 his own importance and that he was a man of  
 and his name and office in the state is not worthy of it.  
 However, there is that he was a man of  
 whose life he was with him is.<sup>29</sup>

<sup>26</sup> Hist. 1171-72. <sup>27</sup> Hist. 1171-72. <sup>28</sup> Hist. 1171-72.  
<sup>29</sup> Hist. 1171-72.

The final characteristic which Maslow lists is that of the resolution of dichotomies in the person. In such an instance opposites seemingly exist alongside one another without apparent conflict. This is well illustrated in Jesus in his act of cleansing the temple.<sup>60</sup> His anger and his love existed side by side. One of his teachings also illustrates this. The mother of James and John came to Jesus asking for places of honor in the kingdom for her sons. When the other disciples heard this they were angry and Jesus explained that among the people (the Jews) the leaders have power over them and exercise rule. He cautioned them that it was not so among themselves and said, "If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be your slave--like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people."<sup>61</sup> He was both Son of Man and servant; the leader, he taught, must be the servant. The two must exist at the same time in the same place.

There are two additional areas Jesus touches upon which bear upon the actualized person: the matter of orientation to the present time and utilization of potential. For the most part Jesus' teachings have to do with life in

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<sup>60</sup>Matt. 21:12-13.      <sup>61</sup>Matt. 20-24-28.





the present. He is concerned with the reconciliation of man to God and it is a present world activity toward which he directs himself. There is very little of the other worldly concern although it is there in the parable of the weeds<sup>62</sup> and in the story of the final judgment.<sup>63</sup> The judgment between those who are of God and those who are not seems to be the point of the former; however, in the latter, the stress is still on the present life and it comments on the affect of the present on that judgment.

The area of utilization of potential was a concern which Jesus brought to the people under two different figures. The first is the parable of the talents of the three servants. Each is given a sum of money when the head of their household leaves for a trip. One receives a small sum, the next five times as much, and the third ten times as much as the first. When the man returns from his trip he demands an accounting of how they have used what he has left in their care. The second and third double their money but the first has only what he was given because he was afraid to risk losing even that little bit.<sup>64</sup> The point of the story is that there is a certain minimum

<sup>62</sup>Matt. 13:36-43.      <sup>63</sup>Matt. 25:31-46.      <sup>64</sup>Matt. 25:14-30.

the present. He is concerned with the realization of  
 the future and it is a constant battle between the  
 the present and the future. There is very little of the other

worldly concerns although it is there in the heart of  
 the world<sup>62</sup> and in the story of the final judgment.<sup>63</sup>

Judgment between those who are at one and those who are  
 not seems to be the point of the former however, in the  
 latter, the stress is still on the present life and it  
 comments on the effect of the present on that judgment.  
 The rise of utilitarianism of industrialism and a concern

with time brought to the people under the influence  
 of the time. The time is the measure of the value of the  
 three elements. Time is given a new meaning when the  
 head of their household comes to a life. The creative  
 a small part, the new life comes to each, and the time  
 ten times as much as the first. When the new time comes  
 his life is a new one, a new one, a new one, a new one  
 what he has left in his life. The new one is this

double their count but the time has only one. It was given  
 because he was afraid to risk losing even that little bit.<sup>64</sup>  
 The point of the story is that there is a new time

<sup>62</sup> Matthew 13:44-46. <sup>63</sup> Matthew 25:1-13. <sup>64</sup> Matthew 13:44-46.

return on what every man has been given and that at least that minimum is required; some will take risks in order to fully take advantage of and develop the potentials which are available. In the end of the story even the little is taken away and given to the one who has most because he is willing to risk everything to develop to the maximum.

The second figure is that of the fig tree. One day a man comes to have a fig from a tree that had not borne fruit in three years. He told his gardener to cut it down. But the gardener asked that he have one last chance, that he have the opportunity to give it maximum care and see if it would not still produce. The agreement was that if even with maximum care, the situation was not corrected, it would be cut down.<sup>65</sup> Production of potential is a rule of life. If it is not fulfilled, then nothing is to be done but to put the unfruitful to use in the best way possible; in this case, to burn it up in the fire where it can be of minimum use.

#### PAUL

The approach to the analysis of Paul's life and teaching in light of actualization theory will of necessity be different; since Jesus was so predominantly actualizing I

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<sup>65</sup>Luke 13:6-9.



return on what every man has been given and that of Jesus  
 that kingdom is coming; your will take place in order  
 to fully take advantage of the service the providence which  
 are available. In the end of the story even the little  
 is taken away and given to the one who has been because he  
 is willing to risk everything he has in the kingdom.  
 The second figure is that of the 12. The day  
 a man comes to have a life from a tree that has not been  
 found in these trees. He said his servant to put it down.  
 But the servant asked that he have one last chance, that  
 he have the opportunity to give it another year and that  
 it is would not still produce. The agreement was that it  
 over with maximum care, the situation was not corrected,  
 it would be cut down.<sup>62</sup> Production of potential is a  
 rule of life. It is not fulfilled, then man is to  
 be born but to put the material to use in the best way  
 possible; in this case, to turn it up in the five above  
 it can be of witness and.

### Notes

The author is the author of the book and has  
 been in the of the author's story and of the author's  
 situation; who have not been previously mentioned I

was able to follow the characteristics in an orderly fashion. The difference for Paul is that in some characteristics he is unquestionably actualizing, in some there is a conflict as to whether he can be or not, in others he is definitely not actualizing, and in two there is no impression. I will begin by ruling out the latter: spontaneity and a continued fresh appreciation.

There are two characteristics in which he is actualizing: the mystic or peak experience and his creativeness. In the area of the mystic experience his, like Jesus', is limited to the religious area. The most notable was his conversion experience in which he was confronted by Jesus in the form of a bright light which temporarily blinded him.<sup>66</sup> This experience was one which totally changed the direction of his life; where he had been totally committed to the persecution of the Christians, he became an avowed follower of the way and even one of the great leaders. He looked back to that experience, as is shown by the number of times he repeats the story, as a source for his continuing authority.

Another example of the mystic experience, though of lesser degree, is a vision which gives him direction. While he was in Corinth, he spent considerable time with the

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<sup>66</sup> Acts 9:1-6; 22:6-11; 26:12-18.

and only in India the characterisation is an explicit function.  
 The difference for him is that in some characterisation  
 he is unconsciously motivated, in some there is a con-  
 sciousness of the object as he or not, in others it is  
 actually not conscious, and in some it is not conscious.  
 I will begin by writing out the latter: unconsciously and  
 a conscious level of operation.  
 There are two characterisations in which he is conscious:  
 the specific or peak experience and the specific, in  
 the case of the specific experience the, the latter, is  
 limited in the religious area. The next would be the  
 operation of a person in which he is motivated by some  
 in the form of a specific idea which is generally limited  
 him. This experience was not with totally explicit the  
 direction of his life; when he had been totally committed  
 to the operation of the character, he became an object  
 of interest of his own and was not of the same interest, the  
 interest of his own interest, as is shown by the number  
 of times he repeats the story, as a means for his continuing  
 activity.

Another aspect of the specific experience, which is  
 known to him, is a state which gives him characterisation.  
 This is not in itself, as a state of characterisation, but the



Jews teaching them about the messiahship of Jesus. When they rejected the message, he devoted himself instead to teaching the Gentiles. Apparently under stress about whether to stay or go, he has a vision of the Lord saying to him: "Do not be afraid, but keep on speaking and do not give up, for I am with you. No one will be able to harm you, because many in this city are my people."<sup>67</sup> Out of this experience he did stay for one and a half years more in the city of Corinth. This is but one example from his life in which there were many such incidents either reported or in which there is a strong feeling that such experience is a reality and not uncommon.

In this area of his creativeness, there is no one incident which stands out. It is a matter of impression which arises out of his writing style and ability to express himself in that mode. It is as though his religious sensibility so fills him that he is able to take any common experience of life which is meaningful to a particular group and convert it into a religious lesson; it is much like the parable in use of the everyday stuff of life which is obvious to common people.

There are several areas in which he is predominantly non-actualizing; I will deal with them briefly in order to

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<sup>67</sup>Acts 18:9-11.

have reached them about the dominion of Jesus. When  
they rejected the message, he devoted himself to  
preaching the Gospel, especially among those who were  
to come of us, he was a vision of the Lord saying to him:  
"I will be with you, but keep on speaking and we will give you  
help, as with you. No one will be able to harm you, because  
many in this city are my people." - 27  
He did what he said and a little while more in the city of  
Jerusalem. This is not an example from his life in which  
there were many such instances which pointed to an end  
there is a strong feeling that some conclusion is a reality  
and not uncertain.  
In this case of his dominion, there is no one  
involved with eternal life. It is a matter of knowledge  
which arises out of his vision of life and ability to express  
himself in that vision. It is to know his vision  
necessarily as this is the way to know his vision  
experience of life which is necessary to a person  
young and young to have a certain degree of it in  
the life which is one of the greatest gifts of life which  
is offered to human beings.

There are several things in which he is personally  
interested; I will deal with them briefly in order to

complete the picture. The first is his quality of detachment or need for privacy. There is little evidence to indicate that he had any such need; rather there seems to be a strong need to be surrounded by people much of the time.

Closely related to the area of detachment is the one of interpersonal relations. The quality of personal inner strength and energy that derives from privacy and detachment was not available for development of the deep relationships with a few people. Rather there is almost a mutual dependency which he establishes in relationship with the various congregations to whom he goes. One outstanding example of this is found with the Christians in Caesarea. When he is leaving them for the last time, there is a highly emotional scene in which they attempt to persuade Paul not to leave them. He responds, "What are you doing, crying like this and breaking my heart?"<sup>68</sup> The closeness of the relation is not limited to a few, but to a whole congregation; this is significant in that this is not one of those to which he seems most close. If he established this close a tie with whole congregations of people in all of the cities to which he went, there would be neither time for privacy or for the development of the strong

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<sup>68</sup> Acts 21:13a



complete the picture. The first is the quality of balance  
 meant as used for privacy. There is little evidence to  
 indicate that he has any such need; rather there seems to  
 be a strong need to be surrounded by people well as the  
 time.

Secondly related to the time of achievement is the one  
 of interpersonal relations. The quality of personal time  
 strength and energy that derives from privacy and balance  
 need are not available for development of the best relation-  
 ships with a few people. Rather there is almost a mutual  
 dependency which he establishes in relation with the  
 various organizations to whom he goes. One question  
 example of this is found with the character in character.  
 when he is leaving them for the last time, there is a  
 highly emotional scene in which they attempt to persuade  
 him not to leave them. In response, "What are you doing,  
 trying like this and making my house?"<sup>12</sup> The character  
 of the relation is the relation to a few, but in a way  
 unexpected. This is a situation in that this is not one  
 of those to whom he seems most drawn. It is a situation  
 this where a life with some organization of people in  
 all of the other things in life, there would be a great  
 time for living in the development of the situation.

relationships implied in interpersonal relations.<sup>68</sup>

There is very little of any sense of humor implied in the record of Paul; he seems to be a most serious man. It is interesting to compare his reaction to the Jewish Council with that of Jesus before the same body and Jesus' own relationships with the Pharisees. While Jesus stood mute before the council<sup>69</sup> Paul lashed out in anger at Ananias, the High Priest.<sup>70</sup> Jesus' humor at the pompous Pharisees came out in confrontation on other occasions, as did his anger, but only the anger is evident in Paul. This perhaps has to do with the serious nature of Paul's outlook toward life. A telling statement about his outlook toward the world, and consequently his enjoyment of it, is found in Galatians: "...for by means of his cross the world is dead to me, and I am dead to the world."<sup>71</sup>

The last characteristic in which he is predominantly non-actualizing is in the area of resistance to enculturation. He is extremely malleable when it comes to meeting the needs of others: "I have become all things to all men..."<sup>72</sup> There is a major difference between Paul and Maslow's theory; Maslow conceives of a man operating in a culture which makes one set of demands and enculturation has to do

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<sup>69</sup>Matt. 26:63.    <sup>70</sup>Acts 23:3.    <sup>71</sup>Galatians 6:14b.

<sup>72</sup>1 Corinthians 9:22b.

relationships implied in international relations. It  
 There is very little of any value of which I could  
 in the world of today; it seems to be a vast network of  
 it is interesting to compare his position in the world  
 thought with that of those before the war and today  
 own relationship with the world. While I am not  
 and before the war, I was indeed not in touch with  
 world, the high world. I am, however, in touch with the world  
 therefore, there is a relationship of which I am not  
 did his work, but only the world is what it was.  
 This position is in the world, and it is not  
 out of touch with the world. I am not in touch with the world  
 touch the world, and therefore his position is  
 is found in the world; "...the world is what it was  
 world is what it was, and I am not in touch with the world."  
 The last characteristic in which he is personally  
 international is in the world of relations to the world.  
 He is extremely interested in the world, and he is not  
 world of the world. I am not in touch with the world.  
 There is a major difference between the world and the world.  
 world, which means that it is not a world of the world.  
 which means that it is not a world of the world.

1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000.

1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000. 1000.



with submission to that culture. Paul, rather, lived in a time and situation in which many cultures could be brought to bear on a single individual. Paul's mode of operation allowed him to be enculturated in each culture with which he was confronted. While it may be interpreted that he successfully resisted enculturation (and there is some validity to this), what is lacking is the picture of the true Paul which is essentially free from the cultures with which he reacts. In the actualizing person there is always the freedom to be other than the culture and it is expressed in living; this is what is not evident in Paul's relations with people.

In two areas he would appear from the record to be predominantly non-actualizing, but there is some slight evidence to the contrary. In the area of imperfection, Paul appears as a strong, almost perfect man. There are no open revelations of his area of "sinfulness," though he consistently calls himself a sinner. Only in the area of physical weakness is there any direct evidence that anything as common as an imperfection is a part of Paul.<sup>73</sup>

Another area, which is significant in terms of seeing the person in an overview of his development, is in resolution of dichotomies within the person. Paul successfully presents

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<sup>73</sup> Galatians 4:14.



that this resolution has taken place in one area: He is both free and slave at the same time.<sup>74</sup> For the better part of the selected record, however, there is a strong maintenance of dichotomy. Men of the spirit and men of the world are at complete odds and seem to be outside the possibility of resolution.<sup>75</sup> The dichotomy is best seen in his view of how he is related to Jesus Christ; he says, "...it is no longer I who live, but it is Christ who lives in me."<sup>76</sup> There cannot be a coexistence of Paul and Jesus within him; it is either one or the other. This strong insistence upon dichotomy is further seen in his approach to the opposition of the Spirit to the Law; he insists that there can be only one or the other. It is well to note here that he is not really able to eliminate the Law from his life and to operate out of Spirit, as much as he presents this as an ideal; his strong dependence upon Law will be seen in the section on autonomy where that dependence is in conflict with the position.

There remain yet seven characteristics in which there seems to be opposing information with regard to Paul, where it cannot be said that he is or is not actualizing; the

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<sup>74</sup>I Corinthians 9:19.    <sup>75</sup>I Corinthians 3:1.

<sup>76</sup>Galatians 2:20.



that this resolution has been placed in one story. It is  
 two lines and three of the same line.<sup>76</sup> For the latter  
 part of the sentence, however, there is a strong  
 suggestion of identity. One of the words and one of  
 the words are at opposite ends and used to indicate  
 the possibility of identity.<sup>77</sup> The identity is very  
 clear in his case as he is referred to as a subject in  
 case. "...It is no longer I was five, but it is never  
 the same to me."<sup>78</sup> There cannot be a possibility of this  
 and being with him is the same one on the other. This  
 strong resolution upon identity is further seen in his  
 approach to the resolution of the words in the last of  
 the last that there was no only one at the other. It is  
 all to note here that he is not really able to eliminate  
 the law from his life and to operate and as easily as  
 such to be present with us as family; his strong dependence  
 upon himself is seen in the action of someone who has  
 independence in his conflict with the world.

There remains the same resolution in which there  
 seems to be opposing information with regard to what  
 it cannot be said that he is or is not continuing to

<sup>76</sup> I understand that.

<sup>77</sup> The same is true.

opposition between two sides of the same issues stands in the way.

The first of these is his efficient perception of reality. His tendency to be efficient and to operate out of his efficiency is found in his high regard for his own humanity and denial of the elevation to godship which the men at Lystra would have done.<sup>77</sup> This is opposed by his lack of reality in dealing with the human issues and divisions within the church. He seems to fail to be able to touch the reality of division which is the nature of human beings who enter voluntarily into organizations; he demands that the Corinthians be "completely united, with only one thought and one purpose."<sup>78</sup> There is another failure to perceive reality correctly in regard to making judgments about conduct or behavior, his own and others. "Now, I am not at all concerned about being judged by you, or by any human standard; I don't even pass judgment on myself... So you should not pass judgments on anyone before the right time comes."<sup>79</sup> He immediately, in the next chapter, proceeds to make a very stern judgment about a person and to demand that he be removed from the fellowship of the church.<sup>80</sup>

<sup>77</sup>Acts 14:11b.    <sup>78</sup>I Corinthians 1:10.    <sup>79</sup>I Corinthians 4:3-5

<sup>80</sup>I Corinthians 5:1-5.





Another characteristic in which there is conflict is that of acceptance. He shows a strong tendency toward acceptance of his own situation and of that of other persons in some settings; the reverse tendency comes through with equal or greater force and is seemingly more destructive. Let me illustrate. His own situation when he is in prison is not pleasant, but he is found singing hymns and praying at midnight; even when he is given the opportunity to escape, he refuses because he sees it as an opportunity to bring the message of God to others.<sup>81</sup> He is able to accept this as the present position and belief of the people and to see in it an opportunity to bring the message of God. It is as though he is able to see and accept the nature of man when he sees him in context with God and the possibility of opening up relationship.

On the other side of this same issue is his tendency to be non-accepting. The first incident is before his conversion experience but is chosen in spite of that fact because it illustrates something of the basic make-up of Paul, or Saul as he was then called. The reaction to which I turn is that to the growth of the Christian Church; as a Jew he was totally opposed to the new sect and sought to destroy it. He was even given authority by the Council

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<sup>81</sup>Acts 17:23.

...the ... is ...

...of ... . The ... is ...

...of his own ... and of ...

...is ... the ...

...of ... and is ...

...of ... . The ... is ...

...is ... , but ...

...at ... ; even ...

... , he ...

...the ... . It is ...

...this ...

...and to ... it is ...

... . It is ...

...of ... is ...

...of ...

...of ...

...of ...

...of ...

...of ...

...of ...

...of ...

...of ...

...of ...

...of ...

to go up to Damascus and bring the believers back where they would be punished in Jerusalem.<sup>82</sup>

Another example of this tendency is seen in his failure to be accepting of the totality of human nature. He presents to the Galatians a dichotomous situation which denies, effectively, one whole side of the nature of man as God has created him.<sup>83</sup> It is as though he who lives in terms of human nature as a vile, filthy, alienated person; while he who is in the Spirit is precisely the opposite. The error in this thinking is that somehow the elements of both sides of this dichotomy are found in the other; there is no way to avoid the whole of human nature regardless of the ideal which he may present.

The tendency toward problem centering as opposed to need motivation centering is present to a high degree in Paul. Unquestionably he moves completely outside himself and focuses on that which is a benefit for humanity. The opposition to his being actualizing in this area comes from the almost compulsive need to present the case for the gospel; it presents an opposition in which the person, in this case Paul, is lost for the sake of the cause.

One of the areas in which there is the most conflicting material is that of autonomy. Here again there is a seeming

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<sup>82</sup>Act 8.    <sup>83</sup>Galatians 6:16-30.



to go to the same and bring the college back home  
 they would be punished in the same way.<sup>17</sup>

Another example of this tendency is seen in the following  
 to be mentioned in the history of human history. It  
 appears to be the Christian a dissonant situation with  
 Jesus, ultimately, our whole idea of the nature of man  
 as God has created him.<sup>18</sup> It is in itself an odd thing  
 in form of human nature as a rule, thing, almost never  
 while he was in the world is precisely the opposite.  
 The error in this thinking is that whereas the opposite  
 of each side of this dichotomy are found in the world;  
 there is no way to avoid the whole of human nature regardless  
 of the ideal which we may present.

The tendency toward a dual conception of reality is  
 need not be a dualism in reality but a dual aspect in  
 soul. Consequently he never completely escapes himself  
 and becomes an ideal which is a reality for himself. The  
 opposition to his being something is this dual aspect  
 from the other extreme which is to become the soul for  
 the body; it produces an opposition in being the soul,  
 in this dual soul, in fact the soul is the cause.  
 One of the ways in which there is the dual opposition  
 external is that of nature. Now again there is a tension

choice to relinquish autonomy from God, as was the case with Jesus; in the time of his calling to serve Jesus Christ, he took upon himself an autonomy from all men but devoted himself to God.<sup>84</sup> Again he emphasizes his autonomy when he insists upon his freedom in relation to circumcision for those with whom he ministers. Circumcision or uncircumcision have no meaning under grace, but only under Law. If anyone needs or imposes circumcision, then there is no need for grace because the Law must be sufficient.<sup>85</sup> There is a fine line here between freedom from the Law which God gave and freedom from God; but this issue is left unresolved.

In opposition to the seeming freedom which he preaches in the above portions, there is a quantity of material which is to the contrary. First there is the relationship with God which seems to be less a choice and more a determination by God over which Paul has no say. There was an instance in which Paul wished to preach in Asia, but the Spirit would not let him.<sup>86</sup> In writing to the Galatian Christians he speaks of returning to Jerusalem fourteen years earlier "because God revealed to me that I should go."<sup>87</sup> There is a lack of autonomy here which

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<sup>84</sup>Galatians 1:15-19. <sup>85</sup>1 Corinthians 7:17-24; Galatians 5:2,3.

<sup>86</sup>Acts 16:6,7. <sup>87</sup>Galatians 2:2.

which is reflected in the fact that the same

with them; in the fact of the failure to carry them

which, in fact, were almost as numerous as the old ones

described in the text, <sup>61</sup> but in the same way as before

when the failure upon the ground of the same

which for those who were the same. The same is

which is the same as the same, but only when

the same is the same as the same, then there

is no need for the same, the same is the same.

There is a fine line between the same and the same

which the same and the same, but this is the same

which is the same, the same is the same.

It is possible for the same to be the same

in the same position, there is a possibility of the same

which is the same, the same is the same.

With the same, there is a possibility of the same

which is the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.

There is a possibility of the same, the same is the same.



indicates a pressure, a lack of free will.

Even more significant is his relationship with the Christians whom he has converted to the Christian faith. He strongly disavows the law as is shown in the first paragraph on this characteristic. However, he seems to place another law just as strong in its place. It is as though there is a new law which comes to replace the old, but that on this occasion it comes by the hand of Paul. The letter to the Corinthians is notable for the setting of rules. It is not always stated in terms of law or of absolutes, but finds its ways subtly in terms of imposed "bests." With regard to marriage he states, "I am not trying to put restrictions on you. Instead I want you to do what is right and proper, and give yourselves completely to the Lord's service without any reservation....the man who marries his girl does well, but the one who does not marry her will do even better."<sup>88</sup> He uses this method frequently. He states that he does not want to impose restrictions, but moves with his argument in such a way as to imply that taking a position other than his own is a lesser position. What really seems to be the issue is that of controlling or being controlled; the question of a man being autonomous from another man. The same need to

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<sup>88</sup>1 Corinthians 7:35-38.

included a program, a lack of time will.  
 have been significant in the relationship with the  
 position that he has occupied in the United States.  
 in a very different way than in the past. It is a  
 very different situation. However, in some of  
 these cases we have seen in the past. It is an  
 example of a new way of doing things. The idea  
 was that in this situation it would be the best of both.  
 The reason for the difference is not only for the reason  
 of time. It is not always stated in terms of time  
 of time, but that the very nature of the time of time  
 is not. The reason for marriage is not, I am not  
 trying to put restrictions on you. Unless I want you to  
 do what is right and proper, and like yourself very much  
 for the love's sake of all our responsibilities. The only  
 the service are good ones with the love and the love  
 every one will be very happy. The love is not  
 necessary. We believe that the love is not the love  
 necessary, but every one is a person in love. We  
 are so lucky that having a position where the love is  
 better position. The love is not the love is  
 that of a person who is not necessary. The love is  
 the love of a person who is not necessary. The love is

control or set down regulations can be illustrated numerous times, especially in his writing to the Corinthians.

Perhaps the area which is most closely related to autonomy is the discrimination between the end and means, between good and evil. For Paul discrimination can only be in one way; it is almost as though the rights and wrongs are absolute. The opposition which is found in his writing is in this absolute sense. He apparently is the final earthly arbiter in matters of discrimination. Where, he finds that some of the Corinthians have resorted to legal means to settle disputes, he takes himself to be a failure.<sup>89</sup> He becomes so caught up in the goals, in the ends, that the means become a smothering structure. This relates to the whole area of his orientation in time which I shall mention at the end of this section.

Paul's feelings of identification with humanity is somewhat more narrow than that of Jesus. However, it is still very strong as can be demonstrated by his attempt to be all things to all men; it did not seem to matter whether the man was weak or strong, Jew or Gentile, slave or free. The motivating force was that all humanity needed the gospel. The notable opposition to this strength comes in the letter to the Galatians. The assertion that we are to "help carry

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<sup>89</sup>1 Corinthians 6:7.



content of our own experience and the illustrated passages  
 these, especially in his writing to the President,  
 "Theodore Roosevelt was which is most clearly related to  
 autonomy is the distinction between the end and means,  
 between good and evil. For that distinction can only  
 be in one way; it is almost as though the right and wrong  
 are absolute. The opposition which is found in his action  
 is in this absolute sense. The opposition is not that  
 easily solved in matters of abstraction. When he  
 finds that none of the methods have proved to be  
 good to make things, he then seems to be a failure.  
 He knows no other way in the world, in the end, that  
 the means become a secondary element. His return to  
 the whole story of his experience is that which I shall  
 mention at the end of this review.  
 "Theodore's feeling of identification with humanity is  
 somewhat more common than that of Jesus. However, it is  
 still very strong and can be demonstrated by his attitude to  
 be all things to all men; it is not seen in other leaders.  
 The end was not enough, but he believed, like Jesus,  
 The earliest drive was that all humanity needs to know  
 the noblest possession to this strength comes in the fight  
 to the solution. The question that we are to solve

one another's burdens"<sup>90</sup> is aimed primarily at helping to bear the burden's of other Christians; there is a differentiation between humanity as a whole and humanity which belongs within the Christian community. This is outside the understanding of identification which Maslow presents.

The democratic character structure which is an essential part of the self-actualizer is certainly evident in Paul's relationships. He has contact with the poor, governors, Greeks, Jews, slaves. In one place he admonishes the people that "None of you should be proud of one man and despise the other."<sup>91</sup> This I take to support this very facet of his personal belief. The area which he fails to take into consideration is perhaps more important for the present day. That is the relationship with women. He follows the tradition of his time when he states that a woman should not speak in the church<sup>92</sup> and implies that a woman is not the glory of God as man is.<sup>93</sup> However, even in this he does not maintain that a woman cannot be a significant power in relationship for in Acts<sup>94</sup> he includes "some of the leading women" when he talks about the conversion of some Greeks to the faith.

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<sup>90</sup>Galatians 6:2.    <sup>91</sup>I Corinthians 4:6b.

<sup>92</sup>I Corinthians 14:34.    <sup>93</sup>I Corinthians 14:5.

<sup>94</sup>Acts 17:4.





Finally, the value system which arises for Paul does so out of the strength of his faith rather than in his relationship to others and the internal relationship of himself to the various facets of his personality. He is still structured considerably to the Law and its meaning. I will grant that it is a modified Law which has a great dependence upon Love and Grace; what is significant is that the values arise out of the Law which is external rather than internal.

There are three areas which are outside the characteristics as espoused by Maslow, but are so closely related as to be significant: orientation in time, development of potential, and manipulative techniques with persons. Paul is almost consistently future oriented. The whole quality of life so far as he is concerned has to do with how it relates to the future, that is to the time when salvation will ultimately be worked out. The famous section of the great love chapter which has to do with giving up childish things is a looking forward to the future.<sup>95</sup> The question of whether to marry or not marry rests upon the quantity and quality of work that can be accomplished in preparation for the future. Ultimately, the quality of each man's

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<sup>95</sup>1 Corinthians 13:11,12.

himself, the whole system which exists for the good

of one of the objects of his life, he is bound to his

responsibility to others and the highest responsibility of

himself to the system of his personality. He is

still responsible individually to the law and the world.

I will repeat that it is a modified law which is a great

dependence upon laws and things and is distinguished in that

the whole system of the law which is a personal system

is a personal system.

There are three things which are outside the system—

things as exposed by nature, but are not directly related

to the system, things as related in time, things as related

potential, and things as related to the system, and

is almost necessarily things as related, the whole system

of things as related to the system, and the whole system

related to the system, but is to the system when related

will necessarily be related only. The whole system of the

things as related to the system, and the whole system

things as related to the system, and the whole system

of things as related to the system, and the whole system

and quality of things as related to the system, and the whole system

for the system, and the whole system, and the whole system

work will be tested during the last times when the Day of Christ exposes it.<sup>96</sup> It gives the strong impression that the significance can only rest in the future and the present is of little concern except that it is a vehicle for getting to that point in time.

The second is that of the development of potential. I see a weakness in Paul's position with regard to this. The development of the potential of the person is completely lost in the need to carry the gospel; he himself loses sight of whatever potential he might have developed in himself because he was constantly aware of how he must act for the good of someone else. "Just do as I do: I try to please everyone in all that I do, with no thought of my own good, but for the good of all, so they might be saved."<sup>97</sup> While this is an admirable motive, it does stand in the way of actualization which might serve a greater purpose in the long run.

Finally, Paul is extremely manipulative in his dealing with people. He is not averse to manipulating them so that he may preach the gospel or that he may work some gain for the cause as he sees it. This is illustrated in two passages. In the story where he is a prisoner because of his preaching and the jail is rocked by an earthquake, he

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<sup>96</sup>I Corinthians 3:13.      <sup>97</sup>I Corinthians 10:33.





might well have escaped and others as well. But neither Paul or anyone else took advantage of the opportunity. Instead he used the feelings of relief which were fostered in the jailer to gain an opportunity to preach to him and his family in his home.<sup>98</sup> Similarly he uses his Roman citizenship as an opportunity to gain access to another situation. I call it manipulative for he uses the Roman guard to save him from the crowd and only at the last moment before he is to be beaten does he reveal that he has rights about which the soldiers do not know.<sup>99</sup> This same citizenship finally gives him access to some of the highest officers of the Roman government of the time, perhaps even to Caesar himself.

The purpose of the paper to this point has been to look closely at actualization theory with a view to evaluating it for use in pastoral counseling. In order to do this, it was necessary to compare the characteristics of the actualizing person against the lives and teachings of the two most prominent individuals in the early life of Christianity, Jesus and St. Paul. It is absolutely clear that the theory is consistent with the life and teachings of Jesus; other than the religious aspects of his teaching, there is little which Jesus taught about

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<sup>98</sup> I Corinthians 16:16-35.      <sup>99</sup> Act 22:27-29.

might well have enjoyed and others as well. The business  
 of anyone else was a matter of the opportunity.  
 Instead he used the business of others which was in-  
 forced in the fact that he was an opportunity to himself to  
 his and his family in his house. <sup>10</sup> Similarly he was the

house himself as an opportunity to his house to  
 another situation. I will be continuing for the year the  
 house would be have his own the year and half at the last  
 moment before he is to be better than he is now that he  
 has rights about this is a business in his house. <sup>11</sup> This  
 was a business that he gave his house to him at the  
 highest efforts of his house government of the year.  
 perhaps even to meet himself.

The purpose of the year to this point has been to  
 look closely at the business theory with a view to  
 evaluating it for the business community. In order  
 to do this, it was necessary to compare the characteristics  
 of the actualizing system against the theory and the theory  
 of the two systems involved in the theory and  
 of the theory, then and now. It is a theory  
 that the theory is connected with the life and  
 business of the world, that the business of the world is  
 his business, that is the life of the world.



behavior which cannot be found in actualization theory. It must be taken for granted that the motivation behind the behavior may be vastly different since it is out of the religious aspects that the motivation arises.

Paul on the other hand is in a quite different position when it comes to actualisation. His whole approach to life, apart from the basic religious belief which he shares with Jesus, has elements of conflict with the theory proper and with the characteristics which it recognizes in persons who are actualizers.

It seems to me that the main difference between the two lays in their anthropological view. Certainly it is different for the two men. A man must know what he believes about man before taking up the task of living. For many the belief is something that is ingrained early in life and is never dealt with as current reality. It seems easy enough to take the negative feelings of parent toward others and assume that those feelings and experiences are valid for both parent and child; that is, to generalize them to a world view. Since large numbers of persons assume that man's "un-goodness" is truth, the only way that it can be challenged is through conscious decision to trust in spite of previous experience.

Jesus would appear to have decided upon the basic



goodness of man as God's creation. Though he recognized the propensity to live in a way which had been represented as contrary to God's ordered way of life, he did not allow the other person's choice to destroy relationship. This is most poignantly stated in the case of the woman who was caught in the act of adultery. When everyone had left them alone because no one could admit to being without sin, Jesus sent her on her way with these words, "Neither do I condemn you; go; and do not sin again."<sup>100</sup> His relationship with her remained in tact and she was left to decide for herself what course of action she would follow and how she would deal with what was "sin." Though his basic trust is not always so pointedly shown, it is inherent in all his contacts with people.

Paul, on the other hand, seems to have a basic distrust for people. There is the tendency to check up on the current position of those with whom he has been close. Out of this relationship he is able to control where their beliefs may go as though he is the final arbiter of belief; he is also able to control the direction of ethical stance as though he is rightfully the judge of such matters. Here again his action is probably closely controlled by his feelings of reliance upon the Law or propriety as he had known it. The matter of control applies,

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<sup>100</sup> John 8:11.





not only to those with whom he has contact, but equally and perhaps more stringently to himself. Paul gives the impression of being under very tight reign as though he fears deeply that his feelings will penetrate and he will lose self-control; his whole stability seems to be built upon what others think of him and therefore of his Good News in Christ: "...I make myself everybody's slave...I live like a Jew...I live like a Gentile...among the weak in faith I become weak like one of them...So I become all things to all men, that I may save some of them by any means possible."<sup>101</sup> It is no wonder that Paul appears to be under tight reign when he must so control himself and be a different Paul with each new culture and environmental scene. It is also highly questionable whether he could, with any reality, continue to change masks to suit the occasion day after day; and even if it were possible at what level would the real Paul exist or emerge. If he does live such a life, he must be among the most manipulated/manipulative persons of all time; his sense of being was totally given over to living his understanding of the Christ; this is true to the extent that he says, "...it is no longer I who live, but it is Christ who lives in me...."<sup>102</sup>

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<sup>101</sup>1 Corinthians 9:19-22.      <sup>102</sup>Galatians 2:20.

[illegible]



## CHAPTER III

Self-Actualization and the Pastoral Counselor

The direction in which the life of Christians and the church has moved has been in that which Paul so ably presented as the model in the Epistles. The new legalism is evident throughout the church. Rules and regulations governing almost every aspect of life can be derived from the church's teaching, often without a clear understanding of how they came about or what their meaning is for the present. The church is other-worldly; there is little to commend the present world and involvement in it; the hope to which it clings is one of a promised life after death. The command to love God and the neighbor as the self has been perverted into a sweet life without discomfort, anger or fear; it fails to take into account that love can, and sometimes must, include all those things. The church which follows Paul is often dead, joyless and lost; it is manipulated to the point that there is no longer real being within it; it has no freedom.

It is with this in mind that the task of the pastoral counselor takes on a new direction. It was from that point of view that the search for a new model of counseling was begun. An acceptable model is found in the actualizing

## CHAPTER III

Self-education and the (social) movement

The direction in which the life of individuals and the

church has moved has been in fact what I call the self-education movement. The new individualism is evident throughout the church. With new regulations covering almost every aspect of life and in various forms the church's teaching often assumes a clear unambiguous form. Of late years much of what their teaching is for the present. The church is often weakly; there is little to commend the present work and involvement in it; the large to which it refers is one of a practical life after death. The command to love and the worship of the self have been perceived into a new life of social discipline, order or fear; it tells to live into account that love and, and sometimes more, towards all those whom. The church which follows and is often best, joyful and free; it is motivated by the power that there is no longer fear being within it; it has no master.

It is also true to say that the church of the present is somewhat weak in a new direction. It was long that kind of life that the church for a new world of movement was begun. In especially good is found in the individual

Jesus. The model serves a two fold purpose: as a way in which the counselor can seek to grow in his relationships and as a goal toward which the counselee may be directed.

Attacking the problem from a negative point of view, it may be well to examine the presentation of Paul for aspects of his teaching which we may wish to avoid even as the positive is set forth in terms of Jesus. First and perhaps the most important question that one may ask from an analysis of Paul's life and teaching is: What part does solitude, detachment, and the need for privacy play in his life? It is a significant question since the tempo of his life seems to have been quite like the tempo which is stereotyped in the ministry of the clergyman in twentieth century America. It is a tempo which allows for little solitude. And yet, if there is to be significant human relationship there must be the development of an inner resource which arises in solitude and in which the person is comfortable in solitude.

Another area of concern in looking at the analysis of Paul is the nature of his relations with the various congregations which he founded or served. Almost without fail they are deep relations with huge numbers of persons; not only are they deep relationships which developed at a significant period in time, but they are relationships which have continued to live long after the separation has



learn. The subject serves a two-fold purpose: one is to help in  
which the knowledge can be used to live in the religious  
and as a goal toward which the knowledge may be directed.  
Intending the positive from a negative point of view.

It may be well to mention the presentation of such a  
subject in his teaching which we say also to avoid any  
as the positive is not taken to mean as Jesus. Christ and  
perhaps the most important question that one may ask  
an analysis of Jesus' life and teaching for that matter.

from religious, historical, and the need for religious life  
in his life it is a religious question since the focus  
of his life seems to have been with the people with

is emphasized in the study of the Christian in religious  
community. It is a religious question since the life  
religious. The way it comes to be religious living

relationship there may be the foundation of an inner  
resources which allow in religious and in which the person  
is comfortable in religious.

subject when it comes to looking at his religious  
as well as the nature of his religious and the religious  
organization which is known to be served. Almost without  
tell they are very religious and very much of persons;  
not only are they very religious which is shown at a  
religious period in time, but they are religious

which have continued to live with the religious and

taken place. It is almost as though he has never said goodbye. It seems like a symbiotic relationship which is ultimately destructive for both sides when a final termination of relationship must come. While it is essential that relationships of some depth be established, it is probably not possible that there are many clergymen who are capable of establishing profoundly deep relationships with many people at the same time; as has been pointed out in Maslow's theory, it takes considerable energy to establish and sustain such relationships and that few people are able to do for any prolonged period of time. What is to be learned from what happened between Paul and his congregations in terms of actualization is that few deeply personal relationships for the counselor are possible and that even when those no longer serve a purpose or are alive, they should be terminated to make room for new, dynamic relationships which continue to add freshness and vitality to life.

The method in which Paul dealt with the Pharisees, at least to the degree that it is possible to relate to it in the chosen scriptures, is clearly lacking in any sense of humor and is open to alienation of the person as well. While anger is realistic in terms of emotion and is not to be suppressed necessarily, it does not serve to enhance personal relations when it is used vitriolically as Paul did with the Council.

taken place. It is almost as though the two were said  
 goodbye. It seems like a complete relationship which is  
 distinctly festive for the first time with a final final-  
 nation of relationship with each. While it is essential  
 that relationship of some degree be established, it is  
 equally not possible that there are any elements in  
 the nature of relationship previously deep relationship  
 with any people of the same kind; we have found out  
 in Maria's theory, it takes considerable energy to establish  
 and maintain such relationships and that few people are able  
 to do for any prolonged period of time. That is to be  
 learned from what happens between Paul and his daughter-  
 alone in terms of emotional factors is that the deeply personal  
 relationship for the emotional the mental and that even  
 when there no longer serve a purpose in the life, they  
 should be terminated in some way for best, dynamic relation-  
 ship which continues in the unconscious and usually in life.  
 The nature of this relationship with the husband,  
 at least in the theory that it is possible to relate to  
 it in the unconscious is clearly distinct in the  
 sense of mind and is used as illustration of the person as  
 well. This paper is written in terms of emotion and  
 is not to be considered as a statement of fact but rather as  
 a statement of the nature of the relationship which it is most frequently  
 the result of with the unconscious.



The characteristic of resistance to enculturation, seen from the negative position which Paul followed, is another area of growth for the clergyman; it is my feeling that there is already change taking place and there have been substantial steps forward. Paul lived in a highly changeable structure due to his constant state of travel; he came into contact with a great many cultural variations; he yielded to pressure, both internal and external, to follow the codes of the culture in which he found himself. It is not unusual for a clergyman today to find himself in a similar situation. It is not usually a matter of his physical movement from place to place as it is a confrontation from those among his congregation who are extremely mobile. There are whole sets of cultures and subcultures with their own values and behaviors. It is essential that the pastoral counselor, who may serve many parish situations each with its own variety of cultures, to have his own behaviors and values with which he is comfortable and does not feel need to be protected from external influence. Under constant bombardment from cultures and sub-cultures it is the responsibility of the counselor to be uniquely his own man.

Closely related to the above area is another which is one of the most important. It is that of the imperfection



of man. This is one of the most difficult areas with which the counselor must deal in his own life. The stereotype, again, gets in the way. There is a tendency for the people to place the clergyman on a pedestal; it is unfortunate when the clergyman or counselor places himself in that position. The more we are able to accept within ourselves the weaknesses and imperfections that plague our lives, the more we will be able to operate in such a manner as to assist our people to accept their own and ours.

The area of acceptance of self, others and nature is one which needs some discussion from the point of view from which Paul approached it. There is a distinct tendency on the part of Paul to accept a man whose views differ from his own with some kind of mental reservations. It is as though he can accept the person so long as the opportunity to change him is present. But as with other gospel accounts, when the opportunity for change brings no results, he "shakes off the dust of his shoes." I can only take this to mean that he terminates relationship with the person. I see acceptance in another way growing out of this same basic association. Acceptance can mean to me to be able to take the person at face value and to accept the decisions which she or he may make; it is allowing the person to be ultimately responsible and



of men. This is one of the most difficult things with which  
the counselor must deal in his own life. The counselor,  
again, here is the key. There is a lesson for the  
people to learn the difference of a person. It is not  
there that the difference of a person. It is not  
that position. The more he and wife to occupy with  
himself the weakness and imperfection that they  
see lives, the more he will be able to provide in such a  
manner as to assist the people to develop their own lives.  
The view of cooperation of self, others and society is  
one which needs some discussion from the point of view  
from which they approached it. There is a distinct con-  
sistency on the part of two to accept a new social view.  
Other from his own with some kind of social consciousness.  
It is as though he had found the person in front of him  
opportunity to change his is present. And he will find  
opportunity, often the opportunity for change. It is  
no accident, he "knew all the way at the time." And  
only when he is able to find that he is not alone.  
with his people. I am not alone in what I am doing  
but of this new social consciousness. I am not alone in  
the way of the world to have the better of the world and to  
accept the position which we are now in. It is  
allowing the person to be a social responsibility.

continuing to respect and love him without terminating the relationship.

The other aspect of acceptance is one which needs to be dealt with from this point of view as well. That is the acceptance of the nature of man as a unity. In Galatians Paul presents the Christian "spiritual man" as "good" while human nature is the polar opposite. What needs to be said here is that the unity of man comprises both sides, that God created man good with all the qualities which he has. What man chooses to do with those qualities and even his emotional make-up, may make them seem the opposite of good.

The issue of autonomy is one with which the pastoral counselor must deal, both for himself and for the counselee. His own autonomy was touched in resistance to enculturation. For the counselee there must be strong insistence that each person rely on himself and be responsible to God for himself. Where Paul tended to encourage rather dependent relationships, it is the task of the pastoral counselor to direct men and women back into their own strengths and sufficiencies. This will include the whole issue of making a man responsible for his own rules and their enforcement rather than the imposing of rules upon one from the outside.

conflicting to nature and law and without maintaining the

relationship.

The other aspect of relationship is one which leads to

be held with this point of view as well. That is

the acceptance of the nature of as a unity. In

relationship and nature the relation is not as

"good" while human nature is the other aspect. And

ought to be said that it is not only at one another

held alike, but that nature and man with all the

qualities which he has. That man chooses to be with those

qualities and even his emotional nature, only with those

with the opposite as good.

The issue of nature is one with which the natural

counselor must deal. Both for himself and for the counselee.

His own nature was formed in relation to another - him.

For the counselee there may be a good instance that

each person feels on himself and is responsible to God

for himself. There may be a tendency to overstate either

dependent relationships. It is the fact of the natural

condition to direct and even with that fact one

person and relationship. This will include the whole

issue of nature and responsibility for his own nature and

their relationship with the knowledge of what they

are and the nature.



Two of the issues which were raised at the end of the analysis of Paul require further discussion at this point. The first, orientation in time, should be looked at from the Pauline stance because it is so often the stance taken within the church. Paul spent a great deal of time living in tomorrow. His entire life style seems to have been one of denial of the present, looking only to the future where the hidden promise lay. The message of Jesus and Paul relating to the symbols of success, necessity, and self-defense are not far apart. But where Jesus was freed from these motivations in order to live the day to the fullest for whatever opportunity it might bring, Paul was living today only for what the future promised; it was his route to the future. It is easy to stumble into that orientation when the future promise is so easily recognized, but the present is also part of what has been promised as eternal life and as such it too is worth the living.

Manipulative techniques are part of the potential of every man; from the moment the child learns that he can get a response from the mother at the sound of a cry, we begin to learn the art of manipulation. It is not always bad to be manipulative. For the most part the value to be placed on manipulation should be arrived at jointly by the person who is manipulated and the manipulator. This



calls for a degree of honesty and implies genuine relationship. Perhaps in the counseling relationship there is room for manipulation based on the contract which is arrived at mutually with certain goals in mind. That kind of manipulation for the good of the counselee may be called both helpful and good. Where the manipulation is carried out to serve the needs of the counselor, it may be called bad.

Turning now we will view actualization from the positive side in terms of the analysis of Jesus' teaching and life. In some instances little will be said since the application of the characteristic to counseling will be self-evident; in others the subject will have been covered adequately having dealt with it from Paul's point of view. In moving through the list of characteristics comments will be made from time to time on the applicability of a particular item for the growth of the counselees. I want to emphasize that this theory may be expected to produce growth and broadening for both counselor and counselee. But it is essential that the counselor begin to move toward actualization himself and to understand the elements in it before he can adequately assist others on the road.

The perception of reality with efficiency is one of the primary tasks of the counselor; without this ability



[illegible]

the primary basis of the country's political life. The Government is doing all it can to bring about a more equitable distribution of the country's resources. It is also working to improve the living standards of the people. The Government is committed to the development of the country and the well-being of its citizens.

he is unable to assist the counselee. One of the major tasks of the counselor is to be in contact with his own and the reality of the other. This reality will take into account aspects of all the other characteristics because it is inter-related to each. The significant aspect of the characteristic for the counselor is the fact that in this reality the known and the unknown exist side by side without the need for anxiety or the panicky urge to organize the personality; there is no need for conscious knowledge. In working with the counselee often there is no access to conscious knowledge and it is essential that the counselor be able to exist in this state without anxiety or panic. This is one of the areas in which it is essential that the counselee be called upon to grow. The counselee who does not or cannot maintain contact efficiently is suffering from a basic deprivation which is need motivated.

While acceptance from the negative point of view raised some issues, it is well that it be raised here from the positive point of view. Acceptance is also that quality which is equivalent to forgiveness and it was from this point of view that Jesus so often worked. It cannot be totally separated from the view previously presented. It is an accepted fact in most circles that the pastoral counselor must be ready to offer this forgiveness and

as is visible in the last two sentences. One of the major  
 facts of the composition is that he is working with his own  
 and the reality of the object. This reality will take care  
 of itself at all the other appropriate moments.  
 It is interesting to note that the slightest movement of  
 the characteristic for the composer is the fact that in  
 this reality the known and the unknown are not the same  
 without the need for the reality or the reality with its  
 the possibility that there is no need for connection between  
 in working with the composition often there is an aspect  
 to produce results and it is essential that the composer  
 be able to work in this state without anxiety or  
 worry. This is one of the areas in which it is essential  
 that the composer be called upon to grow. The composer  
 who does not or cannot maintain contact with himself is  
 working from a false position which is not justified.  
 This composition from the composer's point of view is not  
 more than a fact. It is not that it is not more than a  
 reality of the fact. The composition is also not a reality  
 which is essential to the composer and it is not that  
 point of view that is not a reality. It cannot be  
 totally separated from the fact of the composition. It  
 is an essential fact that the composer must be able to  
 maintain contact with the reality of the composition.



the assurance that alienation has either not taken place over an act which has been committed or that the reconciliation has taken place, that worth or value can be restored in the persons own eyes. Here again, we are faced with one of the actualizing behaviors which is essential to the life of the counselee. Without acceptance, especially in this form, there will be a major block to growth for the worthlessness that grows out of guilt will serve that purpose.

Too rigid rules and structuring can hamper any relationship. There is a need for the freedom which is characterized by spontaneity. For the pastoral counselor it is essentially the freedom to deal with any material as it is presented without embarrassment or inhibition; it is the ability to plan for sessions and to be able to set aside those plans when the occasion demands; it is the ability to offer warmth or criticism or anger as the opportunity demands.

The quality of detachment and the need for privacy is one which the pastoral counselor will probably have to cultivate within himself. Since most will have come out of the milieu of the parish, they will be used to strenuous schedules often running from one appointment to another. Failure to take advantage of periods of privacy will take its toll; it will be destructive to the counselor and will ultimately interfere with his ability to deal with his

the statement that following the attack on the ship  
over an act which has been committed on that day  
which has been done, that which is to be  
resisted in the persons of the ship, that which is to be  
with one of the attacking behavior which is expected  
to the life of the commander. Without exception, especially  
in this case, there will be a major blow to the ship  
the possibility that even out of this will arise that  
possibility.

Two rigid rules are prescribed, one former and relation-  
ship. There is a need for the freedom which is characterized  
by spontaneity. For the personal commander it is necessary  
the freedom to act with any behavior as it is presented  
without commitment or inhibition; it is the ability to  
gain the personal and to be able to act with those whom  
after the occasion demands; it is the ability to act  
without or criticism or doubt as the opportunity demands.  
The quality of spontaneity and the need for spontaneity  
one which the personal commander will probably have to  
exist with reality. There will be some cases not  
at the time of the attack, that will be used to determine  
advisable or not possible from the viewpoint of success.  
In order to take advantage of periods of activity will take  
the will; it will be decisive to the commander and will  
ultimately determine the ability to deal with the

counselors. The lesson from Jesus should not be taken lightly. Not only did he worship corporately with his disciples, but he regularly took time away when he went to pray. The time of detachment was one of growth and readying for a new period of intense relationship with his followers. So must it be for the counselor, but it may take effort to learn to detach himself.

Autonomy is certainly a factor for the pastoral counselor, but it should not be interpreted to mean that he is totally autonomous. He is first not autonomous from God; the very name implies that the relationship is a binding one, but one which has, hopefully, been taken entirely voluntarily. Secondly, his autonomy from the rules of men must, at the least, take into consideration what he is committed to a specific church whether local or on a larger level.

Perhaps one of the characteristics which might most reasonably be sought by the pastoral counselor is that of continued fresh appreciation. For it is out of a fresh appreciation of persons and their problems that there is a possibility for growth and renewal. The ability to see a troubled marriage with all of its facets, good and bad, must be a repeatable and yet unique experience; to see any one of the countless problems of human beings must be to see the problem in light of a unique human being. The thing



unconscious. The lesson from these should not be taken  
 lightly. Not only did he certainly conversely with his  
 disciples, but he repeatedly took time away from his work  
 to pray. The sign of his greatness was one of great love  
 reaching for a new series of higher relationship with his  
 followers. He was it for the resurrection, but it was  
 the effort to learn to love himself.  
 Autobiography is certainly a labor for the spiritual master-  
 but, but it should not be interpreted as such. He is  
 totally unconscious. He is living and autonomous from the  
 the very sense in which the relationship is a shared  
 one, but was also was, possibly, from being entirely  
 voluntarily. Generally, his biography from the point of view  
 was, at the least, from this perspective that he is  
 committed to a specific thing, whether local or as a global  
 issue.  
 The main one of the characteristics which might most  
 reasonably be found in the spiritual community is that of  
 continued from perfection. For it is not a time  
 appreciation of nature and their problems that leads to a  
 responsibility for events and systems. The ability to see a  
 broader picture with all its details, and not just, but  
 be a responsible and yet being necessary to see the way  
 of the details of issues which must be to see  
 the process in light of a whole human being. The other

which is so striking about this quality in terms of counseling is developing the ability to see the beauty which may be hidden among a vast array of ugliness.

The Gemeinschaftsgefühl or deep feelings of identification, sympathy and affection with and for human beings is hopefully a prerequisite for the pastoral counselor; something that he need not cultivate. What he will have to cultivate in this regard is his own unique feeling response to the pain, alienation, joy, etc., which humanity suffers; it is only as he is able to come in touch with these things in himself that he is able to help the counselee work through his own problems in that area.

The characteristics which Maslow terms democratic character structure needs little comment. This type of relationship was at the heart of Jesus' ministry. The one comment that can be made is that the counseling relationship is not one of superior to inferior; it can and should be a learning experience at living in which both persons take something out of the relationship, one receiving more than the other but nevertheless receiving.

Jesus' sense of humor in the actualized sense has much to say to us as counselors who work in the context of the church. It can serve the same effect as it did with Jesus: to deflate those who need deflating, but in a way that is

which is to explain how this quality is seen or measured  
in developing the ability to see the beauty which may be  
hidden under a very ugly or hideous.

The fundamental of these feelings of beauty

action, sympathy and affection with the human being

is basically a sympathy for the human condition

something that we need not discuss. And as it goes to

active in this sense in his own unique feeling response

to the pain, affection, joy, etc., which humanly suffers

it is only as he is able to move in touch with these things

in himself that he is able to feel the outside world

through his own feeling in this sense.

The development of this feeling response

characteristically makes this process. This type of

relationship was at the height of human history. The one

document that we have to read the connecting relationship

is not one of sympathy or affection, it is one of love

a feeling experience as lived in which the person has

experienced all of his relationship, one revealing more than

the other but nevertheless revealing.

Love, as it is, is the emotional basis and more

to say to be in connection with the world in the

world, it can give the same effect as it has with love

to believe that one can feel love, but in a way that is



not destructive. It is well for the counselor to remember that deflation may be a personal need and that a little humor self-directed may be in order. The other need which it may serve is that of teaching the counselee that life is not all seriousness; that there is nothing which forbids any Christian from having a good laugh which is not at the expense of others. This seems to be a growing need which every pastor should be seeking to meet, but may be extremely important in the province of the pastoral counselor who is dealing with persons who take life very seriously and perhaps too rigidly.

The final characteristic is the one which is perhaps hardest to achieve and may even be seen to be almost impossible to attain at a young age; it is the resolution of dichotomies. It is the ability to bring together all the opposites and allow them to exist in harmony, without differentiation from each other. In such a state each pair of opposites may be operant in any given act. It is to seek the balance between the two. To be at once spiritual and natural, selfish and unselfish. Here again there is a lack of anxiety which brings about a calm and openness which makes for broadened relationships. It is an ideal, but a goal to be sought in working with others as the pastoral counselor must.

is dealing with persons who take life very seriously and  
important in the province of the pastoral counselor and  
every pastor should be seeking to meet, but not in extremely  
anyway to others. This seems to be a general need which  
any Christian who needs a good laugh should be out at the  
is not all excitement; that there is nothing which is  
it may even be that of finding the counselor that is  
about self-satisfied may be in order. The other need which  
that definition may be a general need and that is little  
not distinctive. It is well to be the counselor to remember

The first characteristic is the one which is perhaps  
hardest to achieve and may well be given to as almost  
impossible to attain - a young one; it is the tendency  
to misanthropy. It is the ability to bring together all  
the opposites and also when to wait is necessary, without  
distraction from each other. In such a state each will  
be satisfied and no longer in any other way. It is to  
keep the balance between the two. Up to the point of  
and interest, selfish and unselfish. The whole thing is a  
last of a very small thing about a mile and a half which  
makes up the whole of the world. It is a small, but a  
small, it is small in words with which we are all

The question will ultimately be asked: But how does one become an actualizing person? In part the answer is that every person is actualizing to some degree, some are more intensely involved in the process than others. The key word is process. It is a going forward, a growth, a movement of the person; more important it is not a process which reaches an end point. No person ever comes to the point where he is able to say that he is actualized, that he has developed his potential to the fullest.

But the important statement is that there are steps which can be taken. Maslow has identified eight types of behavior which lead toward actualization.<sup>103</sup> These eight steps may be applied to the counselor or to the counselee; they may be for self-help or for the counselor who has himself begun the journey and respects the results and desires to assist others in moving on that path.

First, it is essential that one begin to re-learn "experiencing full, vividly, selflessly....with total absorption." It means to be able to give up the self-consciousness of the adolescent. At this moment one is self-actualizing because there is a dropping of defenses. The key for this step is in losing the awareness of self for the moment.

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<sup>103</sup> Abraham H. Maslow, The Further Reaches of human Nature, (New York: The Viking Press, 1971), pp. 45-49.



The question will naturally be asked: how far does the person on actualizing himself in fact and theory go? That every person is actualizing to some degree, and that more intensely involved in the process than others. The key word is process. It is a point of view, a process, a movement of the person; more important is it not a process which reaches an end point. In person who comes to the point where he is able to say that he is actualizing, that he has developed his potential to the point.

But the important statement is that there are steps which can be taken. Now we are identified with types of behavior which lead toward actualization.<sup>103</sup> These steps may be applied to the movement in the individual; they may be the self-idea of the individual; and they may be the journey and struggle the results and desire to actualize in action in the world.

Next, it is essential that we turn to the actualizing process, which is, actually, self-actualization. It means to be able to give to the world an expression of the individual. At this point we are self-actualizing because there is a process of giving. The key for this step is in finding the movement of self for the world.

<sup>103</sup> Abraham L. Maslow, *The Farther Shores of Human Existence* (New York: The Viking Press, 1954), pp. 12-13.

Second, life is a series of choices; there are progression and regression choices; whenever one is confronted by choice, it is always between the two. Each time one makes the choice for progression there is a move toward actualization. The movement toward defense, toward safety, toward fear is a regression choice and is away from actualization. This is where the idea of the process becomes significant; for each step forward or toward growth is a step toward actualization.

Third, to speak of self - actualization is to imply that there is a self to actualize; that there is something with which to work. The third step is to begin to listen to the barest beginnings of the self. For the most part we function by listening to the external voices which we have introjected in the act of maturing; in the act of actualizing we must come to take responsibility for our self and listen to the voice which speaks out of it. There is risk involved in this because it means that one must learn to speak out of himself and not out of what he thinks someone else expects him to say or something he has heard; he must learn to listen from his voice and that is not easy.

Fourth, "when in doubt, be honest." This step has to do with the taking of personal responsibility. Honesty is something which is assumed in most circles, but we play games with it frequently. To listen to that inner voice

Second, this is a matter of expediency, there are two

questions and suggestions discussed elsewhere in the

of which, it is almost certain that the same thing can

be done for the same reason in a more direct

method. The method of direct action, however, is

based on a number of factors and is not a simple

matter. It is a matter of the same nature

as the other, but it is a matter of the same

of the same nature.

Third, as a matter of fact, the method of

direct action is a matter of the same nature

as the other, but it is a matter of the same

of the same nature, but it is a matter of the same

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and speak out of it is to take responsibility.

Fifth, the person who listens to his inner, impulse voice must be prepared to be different, unpopular, non-conformist. Only as he dares to be himself in those areas where he may be unpopular can he be truly self-actualizing.

Sixth, it means taking the steps to actualize one's potentialities at any time. It requires a constant use of intelligence in order to discover what one's potentialities are, but it also means taking the steps to develop those potentialities. It is movement toward being the best one has the capacity to be.

Seventh, setting up the conditions so that it is possible for peak experiences to take place. One of the things that is required in setting up the conditions under which these moments of ecstasy or transient actualization can become real is the destruction of false notions; it may also be to know what one is not good at or learning what one's potentialities are not.

Eighth, it means the exposure of psychopathology; and once that pathology is identified, having the courage to give it up. There is no question that this step is a painful one because it means that the painful things that have been defended against must come into consciousness but the pain is removal of repression which is not an adequate way of solving problems anyway.



Maslow's actualization theory has a great deal to offer pastoral counseling. It is a balance for the more "spiritual" approach. It is undoubtedly consistent with the teachings of Jesus, so much so that I cannot help but wonder if the basic characteristics to some degree did not grow out of a knowledge of the life of Jesus; Maslow indirectly denies this, however, in his introduction to the methodology used. It is an opportunity for the pastoral counselor to see his own humanity more fully and to appreciate the full humanity of each counselee; this after all is what the Christian faith is all about. It was precisely for humanity that Jesus was the Incarnate Son of God. For the counselor to utilize this theory, then, is to enter into a teaching relationship with the counselee in which the latter commits himself fully to his own humanity and begins to work it out; simultaneously the counselor is continuing his own process toward possession of his full humanity. It benefits both and they become fellow travelers on the road which is in full conformity with their faith.



The first of these is the fact that the  
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 the teaching of them, no more a matter of  
 but more in the same organization. It is a fact  
 that the first of a knowledge of the life of the  
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 to the religious world. It is a fact that the  
 material world is not the same as the world of  
 to spiritual life. It is a fact that the  
 after all, it is the spiritual life is all that  
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 on the road to the spiritual life is the same as the

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The self actualizer as  
a model for the pastoral  
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